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MAY 10 1984

Celebrating: ten years of perseverance

Seeking: a just education policy for Ontario

Kathryn Posthumus

TORONTO, Ont. -- A capacity crowd filled the main auditorium at the Ontario Institute for Studies in Education on Tuesday evening, April 10, for the 10th Anniversary Annual General Membership Meeting of the Ontario Association for Alternative and Independent Schools.

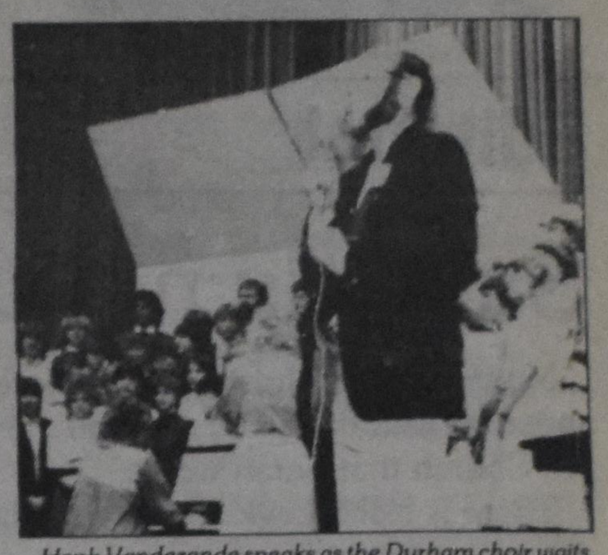
The public meeting was chaired by Henk VandeZande and included beautifully executed music of the Durham Christian High School Choir under the direction of Eileen VanderZwaan and a panel moderated by Mel Shipman, research and information director for OAAIS.

The panel addressing the question "What is a just education policy for Ontario?" included a public school principal (George Meek, who is also vice-president of the Canadian Federation of Teachers), the Anglican Primate (Archbishop Ted Scott, moderator of the World Council of Churches), and a pillar of the Separate School system (Ed Nelligan, recently retired director of Toronto's large Metro Separate School Board). The three panelists read papers which carefully outlined the history of education and funding in Ontario, the contributions of public and independent schools, the prerequisites for funding and warnings of the responsibility to maintain the viability of public schools.

At the end the moderator asked straight out: So you, in fact believe that Ontario should reflect justice by sharing some of the tax money with parents who send their children to alternative schools? "Yes, I do," said Scott. "They should have done it years ago," said Nelligan. "Well, I won't be the most popular in the room, but I think there's some real caveats we'd have to explore first," said Meek.

The delegates unanimously passed a resolution addressed to party leaders and M.P.P.'s calling on the provincial government "to remove, once and for all, the inequities and injustice affecting all Ontarians in the matter of educational choice, in accord with the Ontario Human Rights Code." (see page 5).

Before going home, many filled out counter cheques to begin the fund for the Public Information campaign designed to push Premier Davis from a near "maybe" to a "yes" in this what some have called Year of the Election.



Henk Vandezande speaks as the Durham choir waits in the background.

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Evangelicals go to the hill in Ottawa

OTTAWA (EFC) — Evangelicals in this century have traditionally remained behind the walls of creeds and denominations. Opting for silence on issues of national concern, they've too often allowed the Canadian Council of Churches to be the only religious voice.

Today, a new era is dawning. Evangelicals are recognizing that in a democracy, they have not only the right but the responsibility to help shape our nation.

This was evident at the recent Ottawa conference of the Evangelical Fellowship of Canada. At the two-day event approximately 80 key evangelical leaders from across Canada met to discuss the theme, "Canada: a growing agenda among evangelicals." Speakers highlighted both opportunities and dangers of religious influence. MPs were tested by delegates on their integration of faith and politics. Evangelicals from a variety of geographical, denominational and political perspectives rubbed shoulders and shared views in the open and informal setting.

This conference symbolized a new beginning for the 20-year old EFC. Rev. Brian C. Stiller, its first Executive Director, has launched an aggressive program to network national evangelical leadership and to develop a voice to speak to the nation. Future plans include an April '85 National Leadership Conference in Ottawa, designed to attract evangelicals committed to unity and impacting society.

A keynote speaker, Dr. John Redekop, Wilfrid Laurier professor of political science, called attention to the "repaganization" of society. "The problem with elected politicians is that they increasingly reflect this negative attitude."

He suggested five expectations we can reasonably make of our elected officials: 1) to restrain evil; 2) to express outrage over evil; 3) to exercise personal integrity; 4) to affirm human dignity; and 5) to uphold freedom of churches.
Continued on page 12 ...

Happy Mother's Day, Mom

Laura (4) and Michael (2) VanderHerberg want to make sure that their mom will have a great Mother's Day. "Thank you for changing our diapers, and feeding us, and telling us about God and his world, and taking us for walks, and ... here's a bunch of flowers." Is it the bright yellow daffodils or the bright pink faces that bring out the mother's smile?

Something to cheeraleer about!

The robin does not sing in vain on the summer job market page of *Calvinist Contact*.

Several young persons have made use of the offer to place an ad free of charge on the summer job market page. So far 11 have indicated to us that they have found a job through the summer job market. We appreciate the courtesy of these young persons of letting us know and thanking us.

Diana Pool of Wyoming, Ont., is one of them. She says: "I am writing concerning my summer job ad in *Calvinist Contact*. I am asking you to please cancel it because I have found a summer job through this ad. This job is exactly what I want. Thanks a lot for putting my ad in your paper."

This means that Diana has found a job as nanny for the summer.

Calvin Dykstra of Strathroy, Ont., "found employment on a farm thanks to the ad."

We will carry the page for the rest of the month of May and extend it into the first two weeks of June. Are you sure you don't want to rush in your little plea for a summer job at this late date?

Thinkbit

Those who argue most against us are generally the ones who are most at war within themselves.

Paul Tournier

Graham invited back to preach in Russia

MINNEAPOLIS (EP) — Billy Graham has received an invitation to preach at several Soviet churches from the All-Union Council of Evangelical Christians-Baptists of the U.S.S.R. The evangelist said April 12 that the exact timing and duration of his visit are yet to be decided, but he expects to tour several major Soviet cities. Graham visited Moscow in May 1982 to speak at an International Peace Conference.

"It is an official invitation," Graham said at a news conference April 12. "Dates and all other things have not been decided, but some of my people are going over next week to talk with them and decisions will be made." He said the invitation is for him to preach in several Soviet cities and in large Russian Orthodox cathedrals.

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Calvinist Contact

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Editorial

Satan is no fundamentalist!

My brother in Christ says that Satan does not concern himself anymore with the world, that he already has it in his pocket. It's the Church that Satan wants.

There is biblical evidence for my brother's position: "Then the dragon was enraged at the woman and went off to make war against the rest of her offspring — those who obey God's commandments and hold to the testimony of Jesus" (Rev. 12:17).

It is an undeniable, biblical fact that Satan is strongly focussed on snatching away the crown of the new creation — the elect. But I don't think my brother is right in saying that Satan is no longer concerned with the world. This is still God's world and Satan would love to destroy it completely.

His real battle is with the Creator of heaven and earth. His foolish rebellion is not satisfied with the knowledge that millions of people bow before him. He wants to bring the creation to a grinding halt.

Satan would love to see the 20,000 heroin addicts in Canada supplied largely with opium from poppy fields in Thailand raised to 20 million addicts. He would be tickled pink if all the hockey games in the world were as violent as that final easter weekend game between the Montreal Canadians and the Quebec Nordiques, with four hours worth of penalties.

He would actually treat himself to a huge ice cream cone if all labour relations were set up according to the adversary system. He would double that if all embassies in the world acted like the Libyan embassy in London, England. And what do you think Satan would do if all passenger aircraft were shot down by the Soviets and if all harbours were mined by the CIA? I think he would dance a jig or two.

No, Satan is not finished with the world, because "the earth is the Lord's, and everything in it" (Psalm 24). And for the same reason that Satan is not finished, Christians should not be finished with the world either.

The great commission "Go and make disciples of all nations" never assumed that the old commission "Fill the earth and subdue it" is no longer in force. It complements it.

Satan knows, as did Abraham Kuyper, that the struggle is still over every square inch of life.

No great demand for church unity

You would think that every clear thinking Christian is a committed ecumenist. Everyone knows that unity is commanded by God; it's not an option. It does not require a theological training to know that Jesus' prayer that his followers all be one, as He is one with the Father, extends beyond church walls. Yet, most churches are comfortable expressing an imperfect unity of the Body of Christ simply by sticking to their own kind.

Of course, the path of ecumenicity is fraught with danger. (Is there anything in the life of the Church that is not?) Last year Mr. Syrt Wolters, one of our columnists warned that an organization like the World Council of Churches expresses the kind of unity one gets by tying the tops of trees (leaders) together. The trunks remain separate. There is a lot to be said for that comparison.

We believe that the main challenge for ecumenicity lies at the local level rather than at the national or international.

Ask yourself what attempts your church has made in the last year to express the unity of Christ in your town. This is not a suggestion for seeking a merger or for glossing over important differences. In all likelihood differences are here to stay.

We may even say that the fact that there are so many denominations shows that God and his Truth is so great that no one denomination can do justice to it. Fine. Let's rejoice in the rainbow variety of christian churches.

But a rainbow is still a whole phenomenon. The colours all line up and together form a spectacular arch. Is that what we do as faithful churches? Does your town show a rainbow unity of christian churches? If so, how?

It is passing strange that when a church is vital it tends to pay very little attention to other churches. When a church begins to fail it starts thinking ecumenicity. But that kind of unity is a unity of weakness, like two people on crutches groping for support from each other.

Someone suggested that we are so busy as churches, we don't have time for interchurch matters. That by itself is not a true statement. We always have time for those things we consider important. Saying we don't have time is like saying ecumenicity ranks fairly low on our list of priorities.

And that probably *is* a true statement.

Letters

Thank God for Reagan

The enclosed readertorial which appeared in *The Holland Sentinel* (April 18) and was authored by Mr. Adrian Blauwkamp reminded me of the sharply contrasting views held on President Reagan's performance in commentaries by Rev. Harold Jantz and Dr. Bernard Zylstra (C.C. March 30 and April 6). Mr. Blauwkamp wrote:

"It is the duty of the state to protect us against all forms of tyranny of Satan. Besides socialism and communism the state must protect us from homosexuals, bisexuals, prostitutes and anti-nuclear activists. The place anti-nuclear activists should demonstrate is in and against Russia, where they would soon be jailed so they could learn free what communism is like.

We should thank God we have Reagan who believes in peace through strength. God centered peace."

Mr. Blauwkamp approves of this my request to publish his comments.

I have just finished reading 12 issues of C.C, that had accumulated while I was gone. There is an enormous amount of spiritually edifying and informative material in them, like the editorial "Where is our war of crosses?"

Gary Byker,
Hudsonville, Michigan

Doesn't feel degraded!

I must take exception to the VanderZande's stance on acting as semi-elders and deacons (letters, April 20, 1984).

A few years ago, our local deacons appointed me to be "family help co-ordinator". In that position, and with the help of our deacons, my task is to assess the need, and see that help is provided, whether that be visits, meals, or help in the house. With a group of many willing ladies, we get the job done efficiently without overlapping.

If this job makes me a "half way deacon" I do not feel degraded. Though not ordained, I feel that I and many others who serve in this way are merely carrying out our office as believers in the church.

Lucy Hendriks,
Whitby, Ont.

She knew the love of God

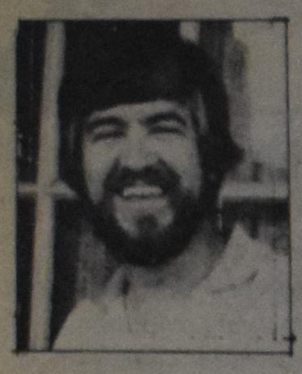
Herewith I inform you that my sister Betty Nieuwstraten died on the 14th of this month. So the wish, expressed in your letter of December 2, 1983, which I found in her papers, was alas not fulfilled (the Editor had expressed the hope that her sickness might be controlled for many years, if not cured).

However, as she would have had a very difficult time of suffering ahead of her, owing to a progressing process of bone cancer, our family sees it as the grace of God that her life ended rather suddenly through an attack of angina pectoris.

Betty was buried on the 18th, instantly after an impressive funeral service lead by the Reverend Kampherbeek of the Reformed Church of Hendrik Ido Ambacht, her native village to which she had returned.

This service was attended by nearly all

JUST A MOMENT/HERMAN PRAAMSMA



'Bore: a person who talks when you wish him to listen'
(Ambrose Bierce, 1842-1914?)

About twenty years ago I wrote a high school essay which I still like very much. Today I want to share it with you. The topic was 'Talking to Yourself.'

Talking to yourself! Please consider the advantages of that simple exercise. First of all, *no one ever interrupts*. That's a rarity to be treasured, surely. You can follow the train of your thought without breaks. There's never a point where you regain the floor and have to say, 'Now, where was I ...?'

Secondly, *no one ever talks down to you*. You don't have to be afraid that you will be patronized or irritated by the other party's mannerisms. You will always be on your own level, and you will understand even as you are understood. Now, how often does *that* happen to you, eh?

Thirdly, *your sense of wit and humour will be immediately understood and appreciated*. There is nothing worse than a joke that has to be explained. In this situation that will never occur. Even the slightest shadings and nuances will be immediately grasped, savoured and given full credit.

Fourthly, *disagreements can be dealt with lovingly*. No one has yet shot him/herself as the result of a disagreement with him/herself. You can't walk out of the room on yourself and slam the door (try it, it can't be done). At the most you may refuse to talk to yourself for a while, but eventually, you have to come to terms. Actually, talking to yourself would be a good exercise for those who have to talk to others a lot (and we think here especially of elders and school society members).

Fifthly, *awkward pauses are eliminated* ... You know how it goes sometimes when you talk to someone else. All of a sudden there is a dead spot. The conversation lags and sags. You don't know what to say anymore. Not so if you converse with yourself. Pauses become meaningful, restful experiences during which dialogue is actually continued and deepened. Don't ask me how I know, try it for yourself.

Sixthly, *there is no fear of offending*. Think of it. You can explore, try out, approach from five different angles, literally *anything* under the sun. And you don't have to worry about how your topic or approach (or possibly playfulness!) might offend your partner. Anything is fair game.

Actually, I think that originally I listed about twenty or so reasons why talking to yourself is such an advantageous thing. But I'll spare you. Perhaps you'd like to let me in on some of the good things *you've* experienced while talking to yourself?

I'll give you one final advantage of speaking to yourself: *It is an exercise in honesty*. You don't have to pretend anything. There are no fronts to put up. You know when you're kidding yourself, and you can let the defenses down.

Getting to know yourself is quite a discovery.

Try it, and let me know how you made out.

Herman is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.

longer letter

Bavinck spoke of special institute with its own offices

Will you grant me the privilege of adding one remark to the interesting article of Dr. R. Kooistra: 'Inside winds want more than Dorcasses' — which contained some reflections on a preceding article of Mr. W.R. Rang? It is only one remark, because I don't want to start an endless discussion on the many biblical and historical data which pass in review in Dr. Kooistra's article.

The main point is, of course, that of the desirability and permissibility of female office-bearers. We hear some opinions of great theologians of the beginning of our century who were in favour of "a more meaningful place of women in the church." So far, so good.

Kuyper, Bavinck, Biesterveld and Sikkel can all be quoted in this context.

But now I would like to stress that expression: "in this context." The man who in one of his last works presented a special study on "Women in present-day society" (De Vrouw in de hedendaagse maatschappij) (1918) was prof. Herman Bavinck. Writing about the efforts made in his days in several churches to call and to install female office-bearers, he states that the results of those effort have been very disappointing.

And then he continues: "At first a female preacher attracts attention, because many are curious to hear her. But this does not last very long, and things go on as they did before, because the congregation does not want a female preacher. That congregation is still convinced that the church is a special institute with its own offices and functions, originally and essentially different from a religious association or from a society for mutual edification.

"When this church-idea is radically abandoned, and religious life finds its only expression in a society, founded by the free will of some people, then the principal objection against a female preacher disappears.

"However, in that case there is no longer a preacher, properly speaking, but only a person who delivers an address or an oration; and also real preaching, a bringing of the gospel of Christ in his name and on his authority, comes to nought.

"For Christ founded a church bound to his Word; and the ministry of that Word was entrusted by Him to men (mannen), in the first place to the apostles, and thereafter to pastors and teachers.

"An official ministry of word and sacrament, or a government of the church by women, never took place in the apostolic church. And when a woman tried to get it, misusing the liberty given to her in Christ, the apostle Paul commanded her to keep silence in the public meetings of the congregation, because the natural order, founded in creation, was violated by it."

So far Bavinck on p. 144 of his book (my translation, L.P.) and he and others have indeed written worthwhile things in order to improve the position of women in society and church. But they all agreed on Bavinck's position which he formulated in the words quoted above.

Louis Praamsma,
Brampton, Ont.

Even Bavinck prone to male prejudice

I am happy that my friend Louis Praamsma reacted to my notes entitled "More than Dorcasses." I respect him highly as our reformed historian in Canada.

The long quote on Bavinck, however, shows only that even the great Bavinck on page 144 is judged by his previous prophecy on page 75: "We are not able to see how far this (the awakening of the woman) will reach ..."

In other words, Bavinck's evaluation of the ministry of women in the Church was biased by male prejudice.

What Bavinck said about female preachers, first attracting attention and then losing that attention, applies to male preachers too. A new minister always attracts attention and then ends up being considered boring.

What Bavinck had in mind was female evangelists probably, because he had no experience with any reformed women in office in his days. He may have been thinking of people like Amy McPherson who at first drew large crowds as a prairie evangelist but in the end became rather bizarre.

Although the ministry of the Word in history was first entrusted to men that does not mean that this ministry may be entrusted only to men for the rest of time.

But that, of course, is the bone of contention in the whole debate.

Rem Kooistra,
Waterloo, Ont.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specifiy the issue and article you are commenting on. A long letter, 500 to 700 words, may be published in the upper right hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

the members of our family and by many members of the congregation and other friends she had already made during her still rather short stay in Hendrik Ido Ambacht.

She knew the love of God and believed firmly in the resurrection and the life everlasting. This is the main consolation of our family.

A. Nieuwstraten,
Scheveningen, The Netherlands

Get Japan to pay

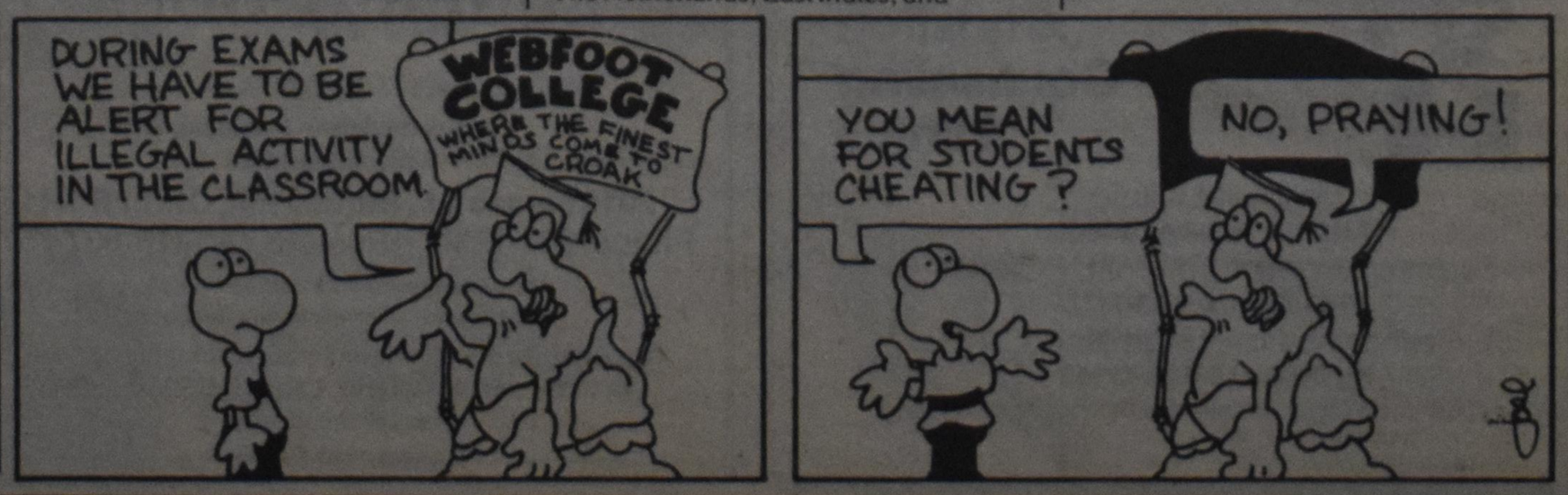
Bert Witvoet has a point (C.C. editorial April 20) when he talks about compensating Japanese Canadians for the treatment they received during the Second World War.

Prime Minister Trudeau does not agree and I don't think they will get a cent out of him.

But what about Japan? If they would compensate for all the tortured, raped and murdered *civilian people* during the Japanese occupation of Guam, Hong Kong, the Philippines, Aleutian Islands, Siam, Malaysia, Singapore, Burma, The Netherlands, East Indies, and various Pacific Islands, we could set aside 1% of their payments for the Japanese Canadians and they would all be millionaires.

Martin Heidinga,
Ingersoll, Ont.

Pontius' Puddle


DURING EXAMS WE HAVE TO BE ALERT FOR ILLEGAL ACTIVITY IN THE CLASSROOM
WEBFOOT COLLEGE
WHERE THE FINEST MINDS COME TO CROAK
YOU MEAN FOR STUDENTS CHEATING?
NO, PRAYING!

News

Pressreview

Carl D. Tuyl

The most surprising news was, no doubt, the announcement of the Gallup-poll-people that the Liberals soared back into the lead among decided voters in our country. So many Tories were holding their breath in utter shock that a low pressure system formed over much of Canada which resulted in strange weather from Manitoba to Quebec.

It was the first time the Liberals have been ahead of the Conservatives since August 1981. It was so astonishing that even many Liberals refused to accept the results as accurate. Mulroney poo-haa-ed the whole thing. Trudeau, laughing so hard it could be heard in Victoria, explained the outcome as the result of hard work by the party and the government.

The socalled Sportspool opened for business. Tickets went on sale in the past week in spite of court appeals by the provinces and several sport organizations. The federal government needs the money in order to be able to pay Trudeau's pension.

Not much news to be reported in the race for leadership in the Liberal Party. The candidates behave fairly well. A few of the seven have ganged up against Turner. Turner is portrayed by the others as an apostate liberal. They all came together in Saskatoon where people had the privilege of seeing them behave politely.

One of the candidates stands out because of a beaut of a shiner, which, so we were told, was caused by a misguided tennisball.

The Quebec Assembly of Catholic bishops distinguished itself by calling for more equal-opportunity programs for women. That in itself is of course a very laudable effort, but there certainly is no equal opportunity for women in the bosom of the Roman Catholic Church.

The executives of the de Havilland Aircraft of Canada Ltd., a company which lost the puny sum of $236 million last year, were rewarded with hefty bonuses. The reward raised questions in the Commons. The questions were answered by Revenue Minister Pierre Bussieres, who himself is definitely not among the ten most popular men in Canada.

Newfoundland Premier Brian Peckford is not one who gives up easily or prematurely. He continues to press for provincial ownership of off-shore oil in spite of recent Supreme Court decisions to the contrary. The premier set out on a speaking tour which he calls "a national campaign of understanding."

Another premier also continues to fight Ottawa. We all know that there is no love lost between Lougheed and whatever Liberal minister. But the Alberta premier took special aim in the past week at our beloved Monique Begin in his defiance of the National Health Act. Both user fees and extra billing would continue in Alberta, Lougheed said. The province will be penalized, according to the law, dollar for dollar.

Europe observed Labour Day as the month of May began. In Warsaw the acquaintance between workers and police was renewed with watercanons and sticks. Hip-hip-hurray for the paradise of the proletariat! Lebanon's warring factions to cooperate are about as great as getting the Pope to preach in my church during his coming stay in Canada.

Jesse Jackson won his first primary in Washington D.C., and Mondale won in Tennessee. The campaign of Senator Gary Hart is running out of gas.

President Reagan was in China where he told the Chinese about all the virtues of the American way of life. The Chinese wanted no part of it and censored big parts of the speech. In spite of this the press considered the visit a political success, and we may expect a gradual increase in economic cooperation between Peking and Washington. One of the virtues of the American way which the president lauded is probably the conviction that a buck is a buck wherever it is made.

The Pope was on his way to Asia, and he ran into Reagan, who was on his way back from Asia. Alaska was the meeting place, and Reagan gave the Pope valuable advise on the use of chopsticks and other delicate matters.

Here in my domicile we celebrate the arrival of spring. Boys and girls fall in love, tulips are in bud with some already showing colours, ministers are looking for pulpit supply during their vacation and elders scramble to get the family visitation done, an effort in which fewer and fewer succeed.

Think global, act local

Ben Vandezande

One very personal way to show we care about our community is to do "volunteer work." That usually involves working with an agency that works with a particular client group that you would like to serve. That usually brings up at least four questions.

1. **"How do I know which kind of volunteer work suits me?"**

Quite simply, it's not easy. It really involves familiarity with two things: First, what *kinds* of work are available. Agencies require a vast range of skills. Shop around by phone or in person and ask agencies to explain what types of work they do.

Second, what *gifts* do you have? Many people find this a tough question to answer and yet it is the most important. Talk to people close to you and ask them to identify gifts you have. (They may surprise you!) Make it a matter of personal prayer to ask God to lead you and make clear how to use your gifts.

2) **"I'm nervous, I'm no social worker; what will I do?"**

That is a fair question. Often social workers don't know the answers either. But you are not asked to be a professional. You are there to be a friend. Being a volunteer does not begin by making the person over into our image. It begins by being there.

Perhaps the point can best be made by quoting John Stob from an article, "So you want to be a volunteer!"

"To give to someone else in a compassionate way often does not mean doing something or giving something. It means being with someone in a way that says 'Here I am standing with you.' Sometimes standing there can be very uncomfortable and frightful, our insides wanting to do, or give or judge, something to restore some safe balance to the situation. Sort of 'Whew ... I've done my job!" But the being there, as a person, as yourself, is what is needed. Being there and helping so that others can use it. Not always from my vantage point, but from others."

3) How much time will I spend with my friend?

Be clear on that from the outset. Do not commit yourself to more than you can handle. If you promise to be there every two weeks — keep that promise. Do not come less often. You can always come "extra" times.

You will notice the need is always greater than you can meet. Know your limits both in terms of time and your gifts.

4) "How do I deal with the difference in lifestyle?"

There is no simple answer to that. In fact, it represents the one struggle that will always remain. Be certain of one thing; there will be several differences in attitude, language, values and even willingness to care. Don't be surprised at that. The key will be to learn how to communicate your values without judging the other person.

The first thing to remember is that your own lifestyle will speak eloquently. However, do try to avoid being "especially good" when you are volunteering. In other words, be yourself. Don't set your own standards for your own behaviour artificially high.

Second, if the other person's lifestyle turns you off, don't pretend that it doesn't. If you pretend it does not bother you, you are likely to communicate your dislike in your "distance," attitude or in some snide remark. In other words you will let on whether you want to or not, usually in the form of a judgement on the person. At some point you can simply say, "I am not requiring you to accept my values, but I do want you to know that your language (or whatever) bothers me."

The key will always be to ensure that what motivates you is a *genuine love for the other person*. If you find yourself being turned off, ask whether you are confusing dislike for lifestyle with dislike of the person. To quote Rebecca Manley Pippert in her book, *Out of the Saltshaker and into the World:* "Does my life reflect only religious activity or does it bear the mark of profound love?"

There will be lots more questions that arise. You will also find your own answers to the questions above. Always try to share your volunteering experience with others so you can learn from each other. Most important, keep clearly in mind that you are there *for the other person*. Then the issue becomes one of service rather than defending one's own uncertainties.

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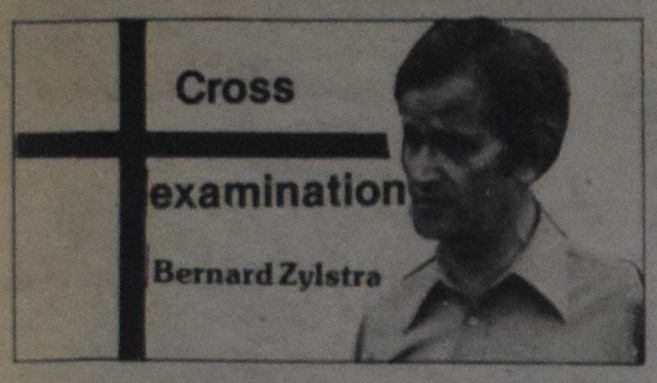
Society



Reagan versus Nicaragua

The mining of Nicaragua's harbours under the direction and supervision of the American Central Intelligence Agency (CIA) is clearly a violation of international law. This would normally be regarded as an act of war. It shows the extent to which the Reagan Administration is willing to pursue its policies in Central America.

These policies are based, not on Reagan's views of Central America itself, but on his beliefs about Russia. Reagan believes that the "Soviet Union underlies all the unrest that is going on in the world." Because of this belief about Russia, American foreign policy must be guided by the prime duty to confront the Soviet Union "throughout the world."

On the basis of this belief, Reagan's policy argument about Central America has these components: 1) today there is a great deal of unrest in Central America, 2) Russia is behind this unrest because of its aim for world conquest, 3) in view of this, America has the right and the duty to intervene in the tensions resulting from the unrest, 4) it must intervene on the side of the anti-communists, no matter what their political stance is or the morality of their behavior, 5) failure to engage in such intervention increases the threat to America's own security.

The last point is of crucial significance because it is supposed to give a moral basis to America's own behaviour. Jeane Kirkpatrick, U.S. Ambassador to the United Nations, recently countered European criticism of american action in Central America by making this revealing comparison: "Can we, who make a very large commitment to the security of Europe, count on some reciprocal concern for our security?" In other words, our European allies should be aware of the fact that in principle the security of Florida may be as much endangered by the unrest in Central America as is the security — say — of West Berlin by the recent unrest in Poland.

This entire argument is wrong. Its premise is wrong. Its data is misinterpreted. And its conclusions lead to wrong policies, support for the wrong people, and violations of the rules of international conduct.

Let us for now look only at the premise, the starting point of this argument. The premise is: "The Soviet Union is behind the unrest in Central America." That is both an oversimplification and a falsification.

The *origin* of the unrest in Nicaragua and El Salvador is not Russia but local injustices. For generations a small class of primarily land-owning families received most of the wealth produced, controlled the government, and enjoyed the support both of the military and the hierarchy of the Roman Catholic Church. Apart from this class, the vast majority of the rest of the population lived in dire poverty, had little economic power of its own, had next to no impact on the government, was kept in subservience by the military and the police, and was admonished by the Church to accept this lot as the will of God.

This kind of situation is — in varying degrees — quite common in predominantly roman catholic countries. In the totalistic conception of society in classical roman catholic thought and practice, personal responsibility tends to be neglected. As a consequence there is little industrial production. And, as a further result, there is hardly a healthy middle class which might absorb the peasant class and check the nearly feudal privileged status of the large landowners backed by both church and military.

This kind of situation is also, of course, the seedbed for revolution. The deprived masses will not accept their poverty forever, particularly when the hold of the Church over them is waning and they begin to see that their status is not so much an expression of the divine will but an expression of human will, backed by money and guns. When such revolutions are spawned in secularizing roman catholic countries, there is an almost predictable polarization between totalistic fascism on the Right and totalistic Marxism on the Left.

We have seen this revolutionary situation in Cuba in 1959, when Castro fought Batista. In the early seventies we saw it again in Spain after Franco died, and in Portugal after Salazar's death. Today we see it in Nicaragua. It is, of course, undeniable that Russia will exploit such revolutionary situations, more to its own advantage than to the benefit of people involved, and naturally to the detriment of the interests of the United States. But to argue that Russia is behind all of the unrest, that Russia is the cause of it all, is to miss the boat entirely.

The United States missed the boat in Cuba in 1959. It almost did so in Spain and Portugal. Happily, there the political forces of democratic socialism managed to fight for a middle course between the Marxists and fascists. Reagan is a conservative, individualist democrat. But if he wants to avoid another Cuba in Central America, his foreign policy should aim to support the forces of social democracy, and do so far in advance of revolutionary explosions. In Nicaragua it may already be too late!

Dr. Bernard Zylstra is President of the Institute for Christian Studies.

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Monday Bulletin, March '84, Federation of Independent School Associations, BC.

Resolution to the Party leaders, and Members of the Legislative Assembly in Ontario passed at the 10th annual meeting of OAAIS

Preamble: Canada is not a signatory to the UNESCO 1960 international Convention against discrimination in education, which states: (Article 1)

"... the term 'discrimination' includes any distinction, exclusion, limitation or preference which, being based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the purpose of nullifying or impairing equality of treatment in education ..."

While most provinces in Canada provide some form of legal protection and financial support for independent schools, Ontario is a notable exception; the major reason why the Canadian Government so far, is unable to ratify the 1960 Convention. Most free world countries have long since endorsed the Convention as a logical extension to the universally supported rights of parents "... to choose the kind of education that shall be given to their child" (1948 Universal Declaration of Human Rights).

The various Declarations, Covenants and Conventions established, since the end of World War II, encourage and enjoin state jurisdictions to recognize, protect and support non-state schools as a basic element in free democratic societies. It is in response to the anomalous position of Canada and Ontario, in particular, that a resolution by the delegates to the 10th Annual General Membership meeting of the Ontario Association of Alternative and Independent Schools has been drafted.

Resolution:

Whereas, it is the policy of the Government of Ontario to provide full legal and financial support only to the Public and Secondary School systems of Ontario and;

Whereas, to a lesser extent, the policy provides some legal and financial support to the Catholic Public School System and Franco-Ontarian schools and;

Whereas, the policy provides, at best, a tenuous legal standing but no financial assistance to alternative independent schools and;

Whereas, alternative independent schools supporters are taxed to maintain the Public, Secondary or Catholic Public systems, or Franco Ontarian schools, but are denied the benefit of having their education taxes provide services appropriate to their own children's needs and,

Whereas, the hierarchy of value judgments embodied in the Government's policy conflicts with the Government's stated intention to provide free universally accessible education to every child on a non-discriminatory basis and;

Whereas, the continuation of such a policy is inherently socially-divisive and unfair, providing as it does several classes of privilege, in descending order, to the Ontario public in respect to its education needs and preferences.

It is hereby resolved, that the Leaders and Members of the Legislative Assembly of the Progressive Conservative Party of Ontario, the Ontario Liberal Party and the Ontario New Democratic Party, combine forthwith to remove, once and for all, the inequities and injustice affecting all Ontarians in the matter of educational choice, in accord with the Ontario Human Rights Code which states in its preamble:

"Whereas recognition of the inherent dignity and the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world and is in accord with the Universal Declaration of Human Rights as proclaimed by the United Nations;

And whereas it is public policy in Ontario to recognize the dignity and worth of every person and to provide for equal rights and opportunities without discrimination that is contrary to law, and having as its aim the creation of a climate of understanding and mutual respect for the dignity and worth of each person so that each person feels a part of the community and able to contribute fully to the development and well-being of the community and the Province;"

All of which is respectfully submitted,

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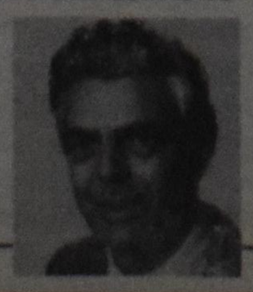

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Church

Pastoral Pondering

District meetings

Rudy W. Ouwehand

The tendency in the Church today has been towards splitting up the family; men, women, children of different ages — each group has their own special group or activity. Some churches try to correct this by doing everything on the same evening and calling it Family Night. Others try to counterbalance it by gathering together as families in district meetings.

Such meetings should serve to bring together families — not just parents, but children too. Yes, we do see each other at church on Sunday morning and we may have a chance to talk outside church or if coffee is served, in the basement. But often we see few other than our chosen friends. How can we get to know other families in our church? One of the primary functions of the district meeting is to enable different families, who do not usually clique together, to get to know each other. Over a pot-luck supper, a Sunday afternoon hike or any number of other activities, parents and children gather to fellowship with others in their district.

Such fellowship is excellent for building up the Church. It must also become more specifically directed towards this goal. A district fellowship must have both an inward and an outward focus in the Church.

We all know that there are families who do not get involved in many church activities and who do not know many other church members. As a district we can reach out — through prayer, visiting, helping and other concrete expressions of love. This will serve to further build up our Church inwardly.

The second focus is outward. Districts are usually organized geographically and such a neighbourhood may present several unique avenues of service. Perhaps an elderly couple needs their house painted or a mourning neighbour may be comforted and helped. Backyard Bible school, coffee break evangelism and other programs offer excellent opportunities for our districts to reach outside of our Church community.

In this way, we may learn to share the joy and strength of the Lord which we receive in our christian fellowship also with those who do not yet know Christ personally — who know Him only insofar as they are able to see Him in us.

Rudy Ouwehand is pastor of the Christian Reformed Church of Cobourg, Ont.

CR See

"Take my silver and my gold"
his voice sounded so sublime,
while he reached for his billfold
in search of one more dime.

Sy Nodd

The minister of Onho's church
at the flock's annual bazaar,
was painfully left in the lurch
when they raffled off his car.

Klaas Sis

Church News

Church Yearbook correction

Rev. Paul D. Stadt, 113 Shirley Ave., Barrie, ON L4N 1N3; phone: (705) 728-8377.

Canadian Reformed Church

Declined

— to Winnipeg, MB, Rev. C. Stam of Smithville, Ont.

Press Parade

Sickness is a time for learning

You may have forgotten just how much you depend on God for everything!

Or perhaps you were starting to take your health and strength for granted.

You just assumed that you would always be well, that sickness would always be for others.

Or you may have been neglecting some very important things in your life — your relationship to your family or to your friends, or to your God.

Or you may simply not have taken enough time to think about the meaning and purpose of your life.

And now you have the opportunity to think.

Richmond CRC bulletin

Sod-turning Ceremony in Tilsonburg

The first shovel full of dirt was raised Monday, at the new site of the Tilsonburg Christian Reformed Church to signify the beginning of construction on Concession Street West, west of Quarter Town Line. Tony Dykxhoorn, (left) chairman of the building committee, Remie Miggens, Tilsonburg council representative, and Tom Pasma, the oldest member of the congregation, perform the sod-turning ceremony on the driveway-to-be. The church has been holding services at St. Andrew's Presbyterian Church and hopes its new quarters will be ready by fall. (From the Tilsonburg News)

The seven deadly sins ... and a few others

We mentioned 7 deadly sins:
Pride — Prov. 16:5
Anger — Prov. 16:32
Envy — I Peter 2:1-5
Impurity — Prov. 6:32
Gluttony — I John 3:17-18
Slothfulness — II Thes. 3:6-10
Avarice — Luke 12:15

We called them deadly, because we do not often consider their impact on our spiritual well-being. Too often we forget that such everyday events as those of these seven sins stultify our sanctification, rob us and others of the joy and power of God. The visions of God's Kingdom are seen only through the lens of a pure heart.

About our church: We have people here in this congregation who have been with us for two years and more, and don't feel included. They say, "the church is friendly, we received a big welcome, but somehow we can't get into the family cliques and old friends cliques. Even when we are included in their get-togethers, the conversation soon makes us feel like outsiders."

Now I am sure it is such "outsiders" and "newcomers" who are at fault. They should really feel privileged to even be invited to our "cliques." If they were outgoing they would have enough friends to overcome their loneliness. And, they could invite people and start their own clique. Or, maybe in the church there is yet another way ...

The most important part of church discipline is usually forgotten and the second most important part is taken for granted. The second is love: readily taken for granted. The first, I think is the congregational prayer meeting.

How many people would come to a prayer meeting for the spiritual well-being, the renewal of the church, the salvation of souls? I've raised the subject sometimes and this is what I hear most often, "Well, pastor, that's what we do everytime we come together as church, isn't it?"

Of course, that's right. Why bother? Unless, unless we really wanted to change the spiritual style of the congregation. I'm open to suggestions.

Belleville CRC bulletin

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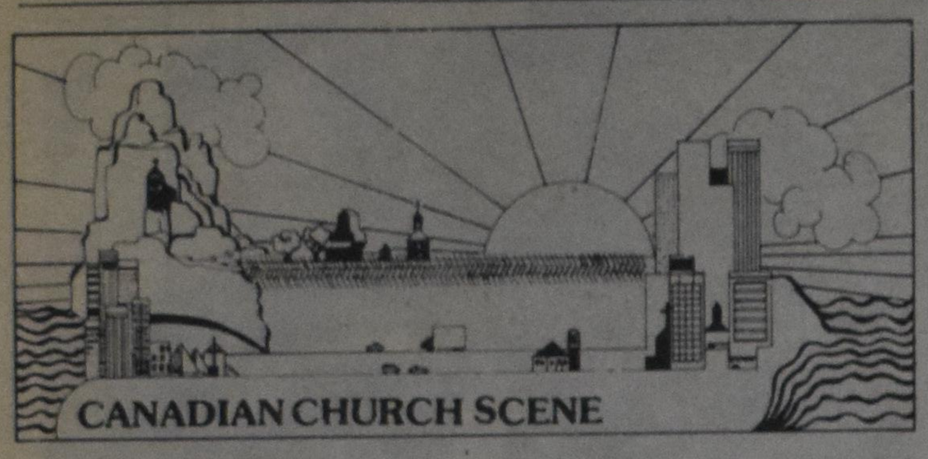


Presbyterian comment **Robert J. Bernhardt**

Presbyterian Assembly to adopt "A living faith"

The Committee on Church Doctrine of the Presbyterian Church in Canada reported to the General Assembly of the Church in June of 1982 that it was nearing the completion of a "contemporary statement of faith." It was announced that this preliminary statement would soon be sent to the presbyteries of the church for "study and comment." Early in 1983 the document entitled "A Living Faith" was released and since that time it has been given careful examination throughout the church.

When the General Assembly of the Presbyterian Church meets in St. Paul's Church, Peterborough, Ontario, on June 3, 1984, the revised draft of this document will be one of the more significant matters of business before it. This is perhaps an appropriate time to reflect on the importance of this matter for the denomination.

Over a year ago now when the initial draft of the document was released the Church Doctrine Committee announced that in June of 1984 it would recommend, "That this document be received by the General Assembly and be commended to our Church as an acceptable statement of faith and as useful in worship and study." In its preface to that draft document the Committee was careful to qualify the intention of that resolution by saying that, "If this motion is agreed to by the General Assembly, the new statement would NOT replace the WESTMINSTER CONFESSION OF FAITH as our subordinate standard."

Statement well received

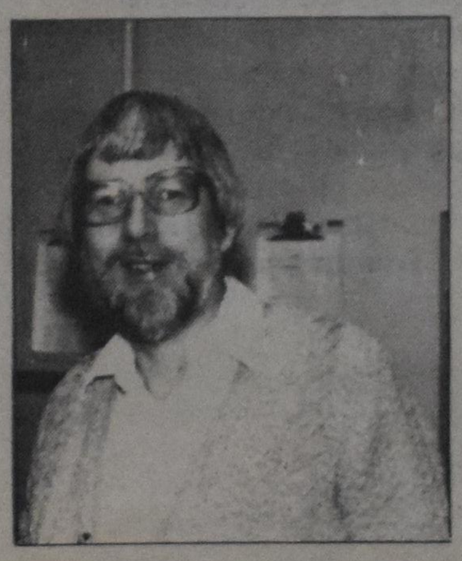
The process of revision has now been concluded. Presbyteries had until December 31st, 1983, to offer their suggestions to the committee. Unofficial reports are that in general the document was well received and that its basic structure was commended. Suggestions were being received asking for revisions of content in some sections, along with a variety of suggestions about language choice and literary style.

The indications are that the document to be presented to the coming Assembly would be completely rewritten but that in theological substance and literary form it would resemble the initial draft. As the final revision will not be publicly released prior to Assembly one must accept this general appraisal of the document that will be presented for approval.

The original draft consisted of ten chapters. Like "Our World Belongs to God" (the Contemporary Testimony adopted by the Christian Reformed Church last year) it takes the form of a prose-poem. However, "A Living Faith" is almost twice as long as "Our World Belongs to God." It is not known how much the desired revisions may have changed its length but its intended purpose demands that it not be substantially increased.

A statement of faith?

There can be no doubt that the adoption of "A Living Faith" by the Presbyterian Church in Canada, whatever its exact content, will be a significant event. The reality is that the Westminster Confession of Faith (or even the Shorter Catechism) has not been vigorously or systematically emphasized in the teaching of the Presbyterian Church in recent years.



Robert J. Bernhardt

Many Church members could honestly confess that they had never even seen a copy of it, let alone read it. Acceptance of the teaching of the Westminster Confession of Faith is not required of general church members but only of ministers and elders. Indeed, most elders have never had any systematic introduction to its contents. Whatever its official status the document "A Living Faith", if used as intended for "worship and study," will for all practical purposes become the doctrinal statement of the church.

In the light of those circumstances, the designation of the document as a "statement of faith" is perhaps unfortunate. I find the expression "Contemporary Testimony" as used by the Christian Reformed Church to be more appealing. That title does not so readily lead to the conclusion that it is a subordinate or official doctrinal standard of the denomination.

Could be healthy step

Admittedly, "A living Faith" is a compromise document. There are many issues that it simply could not deal with very precisely. To do so would have been to expose the denomination to the risk of further theological polarization — a fate that the Presbyterian Church in Canada could not hazard at this time.

At this point there is every reason to expect that the revised draft of "A Living Faith" will be adopted by the General Assembly. If it is, it is to be hoped that it will encourage an interest in christian doctrine amongst the membership of the Presbyterian Church.

If it does that then "A Living Faith", however flawed by compromise, will represent a healthy step for the Presbyterian church in Canada.

A Growth Experience

That's a good way to label the consistory's study and self-evaluation sessions of Feb. 24, 25.

The Friday evening session was open to the congregation and was spent on discussing the Contemporary Testimony that Synod has approved for use and further study by the churches. Those present soon discovered what a beautiful and powerful modern statement of faith we have in this document with added commentary (which is available in bookform). It was very profitable to delve into a biblical address to the needs and concerns of this day. The only regret was that not more members shared in this meeting.

On Saturday morning the consistory took a look at itself and how it carries its task in various areas. It became a very meaningful time of sharing and of mutual upbuilding. The Spirit of God was leading us in a wholesome reflection on our calling and in an honest recognition of our weaknesses.

The participants sensed the great need of prayer for each other and the need of the congregation's prayers and support for its leaders if they are going to serve with great blessing for the congregation. Though the time spent together could easily have been used in other ways, it was time well spent which we trust will bear fruit for continuing work.

Ebenezer CRC bulletin

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School

Chalkmarks

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The box

I came through the door from a hard day at school, and there it was! Sitting on the table in the kitchen was a small package. It looked very nice with a cute little bow on top. The wrapping paper had the prettiest colours: red, scarlet, and dark pink stripes all arcund. It was labelled, "The Box."

My Mom came into the kitchen and said, "There's a parcel that came for you in the mail."

"I realize that," I said, and stared hard at it. What could it be? A necklace? A doll? A teddy bear?

My Mom couldn't stand it any longer. "Well, open it!" she said.

And so I went over to the table. I gently took off the bow and carefully undid the tape. I pulled off the wrapping paper and lifted the lid of the box.

Inside was a little note: "I love you, Rachel," said the note; "from Andrew," it said in shaky letters. My little brother had just learned to write.

Rachel De Vries, Gr. 5,
Trenton Chr. School, Ont.

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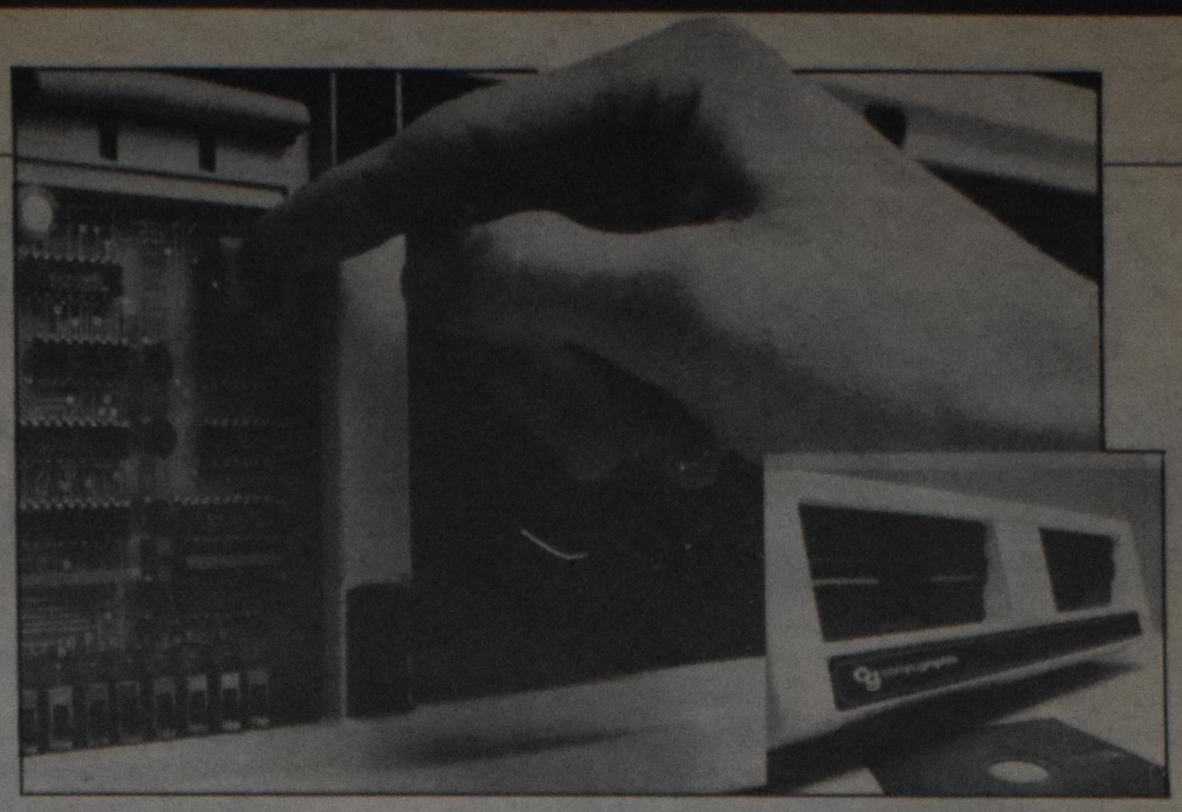

Empowering the powerless is job of technology says DeRoo

Richard Abma

"You're not going to find that mouthpiece of the devil in my home." That old farmer's view of television, and new technology in general, is familiar to many of us as we look at our parents or grandparents. This view is understandable when it comes from life experiences made up of simple physical work common to farmers and labourers of the 19th and 20th centuries. Fear of new technology is a result of the old farmer's *view of reality*.

So said Roman Catholic Bishop of Victoria, Remi de Roo, in a lecture presented in Calgary. Bishop de Roo was head of the council of Roman Catholic bishops that last year prepared a critical brief on Canada's economy.

Bishop de Roo's concern is this: How we look at reality has a direct relationship to the model of technology we accept. Conversely, the model of technology that is agreed to shapes how we see things — what we value to be important or unimportant. It is imperative that this relationship be explored.

The main line of reasoning taken by Bishop DeRoo is something like this: God has mandated that we use our talents and develop them. Therefore, technology as a product of human talent may not be avoided. Nor may the connection of technology to the shaping of views of reality be ignored. Today's students are developing computer skills, such as the speed of reflexes to visual stimulus, to the degree that those of us over 30 are now foreigners in our own land. We cannot communicate with the computer whiz kids of today — their world is being changed because of this new technology. With it comes a different framework from which they answer the meaning-questions of life. This is why technology should be a great concern for us as parents, teachers and staff.

Elitist model predominates

In our history claims DeRoo, the model of technology that predominates is the elitist model where the enlightened few make virtually all the decisions about the type of technology that will be adequate for society This model reigns today because our scientific history proclaims, "The only valuable things in life are those things which can be assessed, controlled, quantified and tabulated."

Our society has swallowed this model because it has a built in Social Darwinism that claims selectivity is happening in the market place. Another way of putting this would be, "Listen to the elite and take their technology structure, then you will be able to survive." This, according to DeRoo is totally unacceptable. He rightly claims that this model causes all kinds of distortions and injustices in this world. The reduction of labour to a commodity that serves the factory rather than the reverse is just such an example this ruling model of technology carries with it. It is a view of reality which we cannot accept.

Technology concerned about society

What we should accept is the model of technology which is characterized by its concern for society — of providing meaningful technology for all people in their respective places in society. It would be a framework of technology that allows and even compels individuals to fulfill the meaningful questions of life.

Bishop DeRoo simplifies the world of education into two camps as well. The first is the model of uniformity that packages education so that "one size fits all." The student is given the package (schedules, rows of desks, required courses, etc.) and it is his job to fit into it. The second model has as its major focus the idea that the student wants to be accepted on his/her *own terms*. In this model it is up to the educator to respond to the individual's needs and wants in education.

For DeRoo it is this second model of education, namely to *empower the powerless*. This empowering takes place, for example, when Mrs. Nosal gives students the power to do math where before they could not. This affects, in varying degrees, the dignity of life, the value of life and the need for expressions of love. Education *does* this!

Technology to serve society

How does this relate to technology? Technology can be a part of this model for empowering the powerless when it changes from that which keeps the elitist model going to that which emphasizes the social framework. Technology in education should have *service to society* as its focus. Although Bishop DeRoo did not give concrete examples of this model at work in the schools, this emphasis of technology for service (a very biblical theme) is one we in the christian community must take to heart. Our computers are to aid our school community just as our printing press and typewriters already do. With such a model at work in the schools our students would be better empowered to serve society in thousands of possible ways.

Richard Abma teaches social studies and religion to grade 10, 11 and 12 at Calgary Christian High. He gave us permission to use his piece from the school newsletter.

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Poems for Mother's Day

Continued from page one

Great! Mom is taking our flowers. Wonder if she knows they are daff ... deaf ... definils.

A prayer to be in paradise with the children

after Francis Jammes

When I must come to you, o my God, I pray
It be the early hours of that day,
And even as on these mornings I would sleep
I beg the lively company to keep
Of kids, in Paradise, where rest and rising meet.
My eyes will open, I will yawn and stretch,
And to the children jumping on the bed
I shall say, "I am Johannes Terpstra
And this is Paradise, at your pleasure."
And I shall say to them, "This house has many rooms,
Its hallways are for running, take the stairs in twos,
And we'll play inside the mansions of our living, God,
For all doors open to the treasures of His kinderlove."

Let me awaken with these children, Lord in your home,
This offspring of your fondest word, who roam
The towered heart of day and lift it from the frame
Our plans project; and let me be like them, the same.
I shall arise and follow the ones who follow their nose,
Followed by the sniffling sound of those who have a cold,
By the ones who dawdle and the ones who'd sooner shove,
By those who pile blocks in silence and those who love
To kick all such building down, by the bossy ones
And those who daily bear their brethren, by the talkers,
By the ones who, left alone, begin to eat the garden dirt
Because they, o Lord, desire to taste of your creation.
Dear God, let it be with these kids that I awaken,
Perfectly restored, inside the house your design has made
For the halt, the lame; for those whose raw deformity
Stands out; the unloved, or overly adored. And let it be
That angels guide our thousand feet upon the stair
To lead us into hidden access of the secret lair
Of your delights; the preparations, boxes, reels,
The paper, crayons, the fountains of water, ferris wheels.
Pamper us there, for whom the faith is one, waking up
On this morning, or that. O Lord my God, fill our cup.

When I must come to you, I pray
It be at any time of any day,
And if my eyes were closed, I awake
Now, to Paradise, having seen your grace
Fall somewhat like rain upon this one child's face.
(A poem written for the occasion of infant baptism)

John Terpstra,
Hamilton, Ont.

Word made flesh

Mother, you look so
worn, so
past ready to fall into some
human washbasket to be
oh so gently picked up so
smoothed by, along, by some
wide flat and warmest Hand
and ready, yes, to be
washed, soaked, relieved clean by
some knowing Tears and ready
to be freshened, filled and played with
dried by
some Wind.

God! is there no end to this
tiredness, I am
too weary to
keep
as I sit here with this child
flesh
of my flesh,
newborn babe shattering
my night and
punctuating my days with
cries, demanding
my last drop of strength
incessantly
and more, to
come to
breath,
health:

you and I child, our
tears mix and I am cradle
for you
sitting here
rocking into the night.

Emmanuel!
it is You I see
walking among us
steadily
(past weariness, longing
for freshening)
naming us again
that we may become
spirit
of Your Spirit
once for all.
Amen.

Agnes Kramer-Hamstra,
Ingersoll, Ont.

Baptism

Take the child
home now
joyfully.
There is more
than the course
of the world.

One day
the child
shall ask:
what is that
baptism?

Then say:
to pass
through water.

To where
the child
shall ask.

Tell about
another
world
tell
about hope.

Poem by Geert Bogaard translated by Frank Sawyer from: *Niet zonder hoop* (CALLENBACH, Nijkerk, Holland).

small talk

Alice Los

Mother's Day is every day

Mother's Day is a nuisance at best. People who are wont to take its implications seriously are asking for trouble.

After all, 'whose mother do we go to first, yours or mine?' may well become a source of endless bickering weeks beforehand. Or, more touchy yet, 'if you send your mom that expensive floral message, I want equal funds for mine.'

At worst, the day is a painful experience for all mothers tucked away in forgotten corners of nursing homes and equally so for those whose hearts yearn for that one rebel among their brood to phone in her whereabouts. Not to mention the hurt of childless women (and their spouses!) who, again, pretend not to mind that there's no child bouncing up to *them* after the morning service with a card freshly made in Sunday school class.

I know it's easy for me to kick this sacred cow. I wasn't brought up to revere its institution. In those days and in the country of my youth we were not given to much sentimental indulgence.

Of course I'm not immune to declarations of love from my offspring and I have enough of those collected through the years but not necessarily on so many second Sundays in May.

There's the mug with the silly picture of a dancing kid sitting on the back of my stove. Its inscription provides an often much needed boost to my fading energy when the stove is hot and the day has been long. 'Hooray for mom!', it says.

There's also the note, hastily written on a piece of scrap paper which I found one day right under the lid of my washing machine. After a busy week, in a (too) quiet house that had been alive with the sound and movement of many loved ones only hours before, I had come with an armful of bedsheets to be washed. 'Thanks mom, for everything!' the note read. Now, pinned on the wall over the laundry tubs, it adds zip and zing to all my washing days.

There are a few things I'd like to tell my own mother too. She should know that I love her and that I have always admired her very positive outlook on life.

After a talk with her bad things always look so much better already. Most of all, I want her to be aware of my gratitude for telling me about the one thing needful in life, for steering me onto the road eternal from my earliest days.

That spiritual heritage which she and my father bestowed upon their family is of everlasting significance. In fact, its the *one* thing we can take with us when we are called to leave this life.

Come to think of it, which mother would want to be remembered for her terrific chili con carne? Or her lovely needlepoint? Or her keen business instinct, her skill as a surgeon even?

If I will be remembered for what I *want* to be recalled for, I have to work hard yet. Godliness does not come easy.

Alice Los lives in Kemptville, Ont.

My mother told me

My mother told me when I was quite young
what she had to tell me as my mother:
A shepherd brought his sheep all together —
but one had wandered off and now was gone.

The absent sheep he wanted to be present.
He left the others behind and went to look.
I still hear my mother say so pleasant:
the shepherd searched about in every nook.

I saw the shepherd going far, so far,
and happily I thought: He'll find it soon.
So was faith begun in my heart
toward Him who considers me as son.

Poem by Geert Bogaard translated by Frank Sawyer from: *Alle dingen nieuw (CALLENBACH, Nijkerk, Holland).*

Issue

Was the end of the Bail Program a travesty of justice?

We carried an article in the March 2 issue by Rev. John DeVries entitled "End of bail program — a travesty of justice." Two men deeply involved in the matter of bail and imprisonment sent in a response. They are Martin Boomsma, a probation officer from Georgetown, Ont., and Martin Vuyk, a constable from Toronto. We reprint their letters and Rev DeVries' response.

Perhaps bail project was ineffective

The article in *Calvinist Contact* of March 2, 1984, "End of bail program — a travesty of justice" by Rev. John DeVries, Jr., I believe, merits some comments.

First of all it should be made clear that Rev. DeVries is referring to a special Bail Project whereby the Ontario government pays a fee to agencies (John Howard Society, Salvation Army, etc.) to supervise people on bail, rather than have them imprisoned till their trial. The government is now considering withdrawing the funding for this special project only. Thus, in no way would the bail laws be changed by this.

Rev. DeVries illustrates his example by "Although the young man visited was not yet pronounced guilty of breaking the law, he was in jail awaiting his day in court." This implies that possibly this young man could have been charged with a minor property crime and is held in jail because he cannot pay bail.

In reality by far the majority of people charged with property crimes are released by police. Those held for bail hearings at court are likely charged with crimes against a person or are already on bail for other outstanding charges, on parole, on probation, and possibly a combination of all the above.

The statistics that "no less than 1,100 cells in Ontario" became vacant when the special Bill Program was started cannot be disputed, but I do wish to caution that statistics can be used to one's advantage and politicians are masters at this game. At the same time these statistics imply that, when the Bail Project is discontinued, Ontario's jails and detention centres will increase their population by at least that many inmates. Certainly this number could never be accommodated in the already overcrowded institutions.

The special Bail Project was intended to supervise those who are unable to post bail and, thus, would have to be held in prison till their trial. In reality only a few people supervised under the Bail Project are released only on account of this supervision. Supervision under this program often becomes an added condition of bail and, thus, when the Bail Project is discontinued only a small number will be affected by it, which nevertheless remains a matter of concern.

I have with great interest over the years read articles in *Calvinist Contact* by Rev. DeVries. I have often been saddened by his harsh criticism of the prison system. As an employee in the Ontario prison system, I assure Rev. DeVries that I can outdo his criticism at anytime and that of many others.

But just like the critical experts, I have no valid alternatives to offer. Many of our so-called experts have attacked the system but none have arrived at the scene to offer solutions. They have continued in their ivory towers from 9 to 5 and were not around on the weekend or the middle of the night when the prisoners in the system needed answers.

Meanwhile, prisons continue to have a poor rate of success and many alternatives, including the Bail Project, are attempted by the government. When in assessment any of the programs prove to be ineffective, then consideration must be given to discontinue such a program. Perhaps that is the fate of the Bail Project rather than a mere withdrawal of funds.

Martin Boomsma,
Probation Officer,
Georgetown, Ont.

Make jails more deterrent — reinstate capital punishment

In his article published in the March 2, 1984 edition of *Calvinist Contact*, Pastor John DeVries states that "ten per cent of the prison inmates are there for reasons of violent crimes."

Why must we distinguish between violent and non-violent crimes? Break and entering into a residence is not considered a violent crime per se. However, literally hundreds of homes are broken into and violated every day in the province of Ontario. The Government of Canada has imposed a harsh penalty (maximum of life imprisonment) for this crime because it violates our privacy and property.

Should these "non-violent criminals" be kept out of prisons while awaiting trial? No, they should be incarcerated as well as the violent criminals. A criminal is a criminal regardless of what crime he or she has committed. Should we then rate each of the Ten Commandments as violent or non-violent? No, a sin is a sin.

The Bail Program as mentioned by Pastor DeVries was not designed to alleviate the prison population but rather to allow suspects of crimes to be released pending trial because of certain conditions and circumstances of the suspect such as family, employment and health. A closer look at statistics will reveal that a large portion of suspects who are out on bail, continue in their criminal activities and associations. If they are arrested again, while out on bail, they WILL STAY incarcerated till their trial date appears. That is why the provincial government has inferred to end the bail program.

It is interesting to note that many citizens who are arrested and processed for many different types of crimes, are released at the police station under a form called a promise to appear. This is a form that assures the police officer in charge that the accused has promised to appear in court when required and will be released without any conditions. Take your typical shoplifter. He or she is arrested, processed and subsequently released. This occurs all in a matter of a few hours. They are then free to go about their daily routine. There is no incarceration up to this point. The bail program in such a case as this is not needed.

I would like to clarify some points regarding the Bail Program. A person must first be eligible for bail. If he is not eligible (i.e. seriousness of the crime committed), he is kept incarcerated. If a person is eligible for bail, that person may be released with certain conditions (i.e. curfew, no alcohol or non-prescribed drugs). It is now the onus of that person to "come up" with the bail such as money, property or surety. If that person cannot do so, he or she will remain incarcerated until the bail can be met or the trial date has arrived.

It is not a question, I believe, of dollars and cents when addressing the subject of justice and law and order. In fact, I believe that not enough funds have been allocated to combat crime and carry out justice. Our criminal and juvenile courts are inundated with case overload. Our jails are overcrowded. This is so because we do not have enough courts, judges and penal institutions. It is a simple case of supply and demand. The demand is great and society is not supplying. Crime is running rampant and we as society have not kept up with combating it.

The people of Israel were given strict and severe laws by God to impose justice. In those ancient times, you are guilty till proven innocent and probably were given no trial. This sort of justice is still carried out today in countries such as Saudi Arabia, Iran and Pakistan. If you steal, your right hand is severed. If you steal again, the same is done to your left hand. I admit this form of justice is considered archaic in our present day society but look at the crime rate in those countries. It is considerably lower than in any of our western civilized societies.

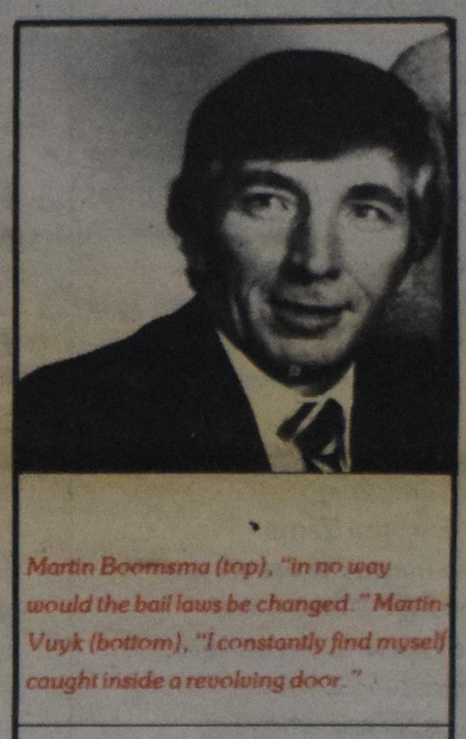
Is there any alternative to jail? This is a question which perplexes anyone associated with the judicial system. Jails were formed to serve as a deterrent. Many of our jails unfortunately do not and actually serve as breeding grounds for even worse criminals. Many of our penal institutions have become like any Hilton Hotel found in any major city. We should make our jails more as a deterrent and re-instate capital punishment for certain crimes.

As a police officer, I constantly find myself caught inside a revolving door. Criminals are arrested, charged and released on bail. They commit more crimes when out on bail. They eventually go to court and receive a light sentence of imprisonment or a monetary fine. Where is the Justice?

We as Christians must become more aware and concerned about the justice handed out to criminals. Even within our reformed communities, we are confronted by friends and/or relatives who must face a judge and be accountable for their actions.

We must ensure the criminal, that if apprehended, he or she will face the music and suffer the consequences. We must also show compassion and forgiveness as Christ taught us to do. It is a difficult task. we should pray to our Father for guidance and understanding.

Martin Vuyk,
Police Constable #6611
Metropolitan Toronto
Police 13 Division,
Criminal Investigations



Martin Boomsma (top), "in no way would the bail laws be changed." Martin Vuyk (bottom), "I constantly find myself caught inside a revolving door."

What is the biblical word for our day?
A reply to Martin Boomsma and Martin Vuyk

Thank you for your responses to my article raising concern and questions regarding the proposed termination of the 'Supervised Bail Program' for the small proportion of arrested persons lacking the financial or familial resources to post bail while awaiting their day in court. As one who has worked in prison, had his home vandalized, and been physically attacked in his own bedroom, I know the issue of crime, punishment, and prisons is a sensitive one. That is all the more reason that we as a christian community are concerned!

Your letters raise several concerns I will try to address.

A termination of the "Supervised Bail Program" would have closed 12 bail offices in Ontario. At any given time there are 1,000 persons, more or less, being spared prison incarceration while awaiting their day in court. Termination of the program would place these 1,000 persons in prison. The financial cost per day would rise from $2.60 for supervision versus the $73.79 per diem for imprisonment paid by the taxpayer.

The prisons, although already full, will take another 1,000 only when more double and triple bunking is

Continued on page 12 ...

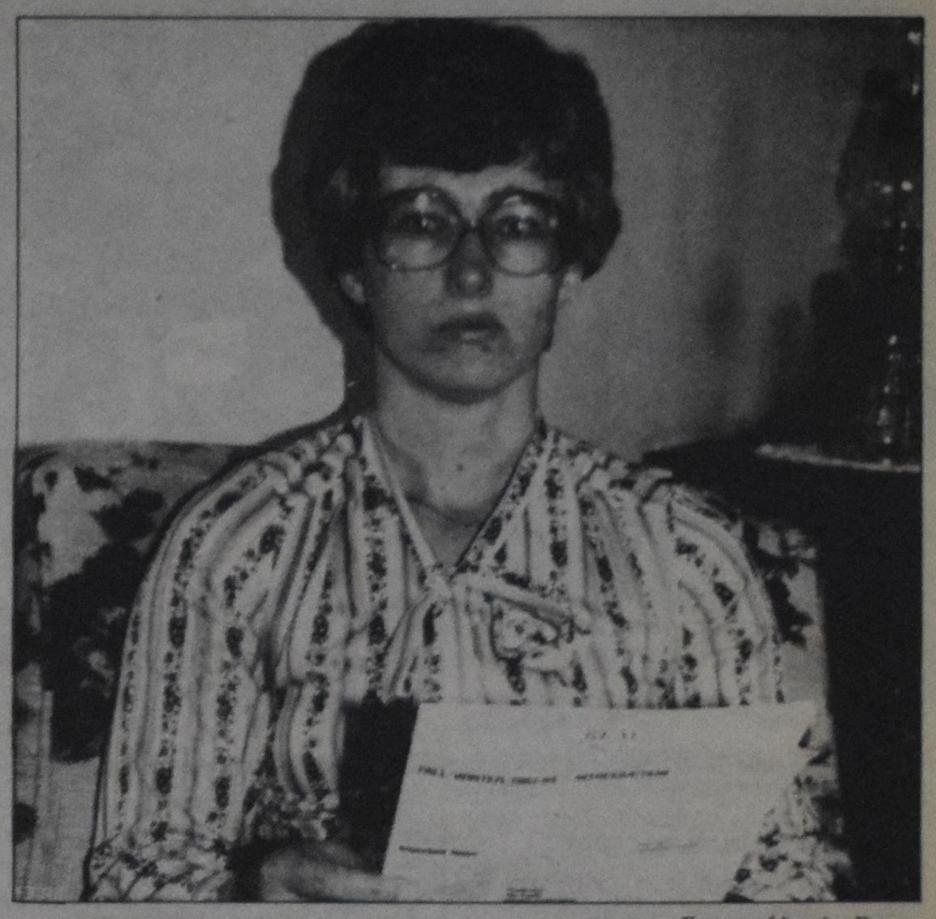
Feature

Who speaks for the women of Canada?

An interview with Femmie Vander Boom

Bert Witvoet

A year ago last March an organization called REAL Women of Canada got started. The acronym REAL stands for Realistic Equal Active for Life. Femmie VanderBoom from Burlington, Ontario is one of its founding members and board members. Actually, Femmie was the one who got the ball rolling. We talked with this intelligent and energetic member of the Burlington Canadian Reformed Church about REAL Women and her personal involvement.



Femmy Vander Boom

Femmie VanderBoom's interest in women's issues was pricked when she heard how mothers and housewives were continually being put down by vocal feminist groups, using the news media to their advantage. "The message seemed to be that you can't be fulfilled as a housewife," Femmie recalls. What particularly riled her was the claim by feminists that they spoke for the women of Canada. Her initial response was, You don't speak for me. Her later response was, Who does speak for me?

Femmie is not what you might call an unfulfilled, bored wife and mother. She keeps an organic garden, reads up on pollution, nutrition, Canadiana. She bakes her own bread, is careful about waste disposal. Teaches one afternoon a week. Being at home as a housekeeper and mother gives her the best of two worlds, she feels. She can do important work, like nurturing her three children, yet is able to pursue wider interests and hobbies.

After her question, Who does speak for me? Femmie decided to read up on the subject. Betty Friedman's *The Feminine Mystique* made for fascinating reading. The book appealed to her initially, but the further she read the more she realized that Friedman's direction was wrong, would do harm to the fabric of society.

Something had to be done

Her concern led to further reading, and eventually to writing and speaking engagements. It struck her that after having addressed a group of girls in the Guido DeBres Christian High School in Hamilton on the role of women as nurturers, she received several negative reactions. "I realized then that the message of the world was sinking in," she says.

When federal minister Judy Erola suggested in an off-the-cuff manner that perhaps husbands should not get spousal deduction for the wife who is at home, Femmie's measure was full. "That did it for me," she recalls. "I got on the phone and eventually contacted Gwen Landolt, a lawyer with Campaign Life in Toronto.

"Is there a christian women's group in Canada," she asked. No there wasn't. "I told her about the pressure the feminists were applying, and how the family was endangered by a constant erosion of christian values.

Gwen Landolt agreed that something should be done and asked Femmie to write down her views on family, homosexuality, abortion, day care, and the like. This was before Christmas 1982. On March 3 of 1983 the first meeting was held.

"To have credibility you have to have women speak out against women."

Eleven women, of which seven are still active, hashed out what the basis of the new organization was going to be. All of them, except Femmie and her sister Helen Smouter, are Roman Catholic.

The group eventually called for a press conference and published several position papers. They now have position papers on marriage, divorce, day care, prostitution, pornography, affirmative action, equal pay for equal work, reproductive choice, pension and tax reform.

Concern for the family

What holds all these statements together is a concern for the preservation of the family and the recognition that women are equal to but not the same as men.

REAL Women is saying that women should have equal rights in employment, education and retirement. Where they differ from the feminists is that they believe that the rights of women may not override the rights of others, and may not harm the fabric of society.

The paper on Affirmative Action shows a rather evenhanded approach: "The REAL Women of Canada supports, without exception, the concept that women must have equal *opportunity* in employment. Thus, all positions must be advertised and opened equally to both men and women.

"The REAL Women, however, is opposed to the Federal Government's concept of affirmative action ... No woman should be appointed to a position simply on the basis of gender. Appointments should be given on the basis of the best qualified person for the position, regardless of sex."

In all positions there is a concern for the stability of the family or of society. "In most instances we are trying to protect the status quo, and maybe even turn some things around," says Femmie VanderBoom. She noted with some satisfaction that a dye-in-the-wool feminist like Germaine Greer was turned from her radical views. "She is now saying what we are saying, namely that many things in the past were good. Feminists feel betrayed by her."

In answer to the question whether by organizing women, REAL Women isn't actually helping feminism, Femmie answers that there is no other way of opposing a group that claims to speak for the women of the land. To have credibility you have to have women speak out against women, she says. But she agrees that the issue is really not so much a woman's issue as a human issue.

Femmie would really prefer to see a christian political party to which men as well as women belong. Why hasn't this happened yet? she asks.

Another question popped up later. Why do we as church let things like pollution and feminism pass us by?" I got into it twenty years late," she admits. "In the sixties I was dating my husband and thinking about marriage and family."

REAL Women is working on setting up a chapter in British Columbia. In Quebec a chapter has already been started. Alberta has a Federation of Women United for Families. Most of the members of Real Women are in Ontario.

The membership at present is about 1,000, with some 50 to 60 being added per week. Membership fee is $5.

A crucial date

Next year, April 17 is going to be an important date for the REAL Women, as it will be for the feminist groups like National Action Committee on Status of Women. It is then that the clauses in the Charter of Rights dealing with sexual discrimination will go into effect.

NAC is preparing court action for immediately after April 17. On the basis of the no sexual discrimination clause they will demand free abortion clinics, so that a woman can be as free from bearing a child as a man. They will argue for universal day care centres, no limits on prostitution and pornography, recognition of homosexual marriages and the right of a homosexual couple to adopt a child. Churches too may be challenged on their right to deny office to women.

According to Femmie VanderBoom REAL Women will have to come up with counter court cases or go to court against the feminists.

As she contemplates the fact that women seem to be the ones who carry the ball with respect to these matters, her little boy asks when the man is going to go away and when they're going to have lunch. Femmie assures him that the man is going, as she places a loaf of homemade wheat bread on the counter.

Her action confirms what she says about the worth of being a mother and a homemaker. Today may be April, but not April 17, 1985. There is work to do as mother.

For information on REAL Women of Canada write: P.O. Box 335, Thornhill, ONL3T 4A2

Quotes from position papers of REAL Women

Statement on reproductive choice

... Since R.E.A.L. WOMEN OF CANADA reaffirms that the family is society's most important unit, we value equally every family member, born and unborn. Reproductive choice is exercised prior to conception and, nine months later, birth, because conception and birth are consequences of reproductive choice, not choices in themselves. Anyone who is not certain that there is a second human being growing within the pregnant woman should clearly give that human life the benefit of the doubt ...

Statement on divorce

The R.E.A.L. WOMEN OF CANADA believes the law, once intended to protect marriage and families, should continue to do so, not by offering the easy solution of ready divorce to an ailing marriage, but rather by prescribing improved health through supportive legislation. The real tragedy lies not so much in the fact that some marriages fail, but in that so little is done to help those that could survive ...

There is nothing new about unhappy marriages, only people's unwillingness to work through the stresses inevitable in every marriage ...

Statement on pornography

... There are some who define pornography as being simply violence and degradation of women, our definition is much broader. Pornography, as we define it, expressly divorces sex from its proper context of a mature, loving relationship. As such it undermines and pollutes the environment of the basic unit of our society, the family. Women and men portrayed in pornography become objects, the intrinsic dignity, intellect and spirituality of human beings is ignored and made irrelevant ...

Statement on prostitution

... Increasing toleration of prostitution and its related activities (including pornography) lowers the standards of sexual morality traditionally upheld by our society. It thus makes infinitely more difficult the parents' task of teaching responsibility in sexual matters to their children and of providing suitable examples ...

Statement on day care

... The R.E.A.L. WOMEN OF CANADA supports such day care provided it is of the highest loving quality care. This would include low child-worker ratio, with low staff turnover, so that a child receives care on a consistent basis from the same worker.

What we do not support is "Universal Day Care," and the premise that women who stay home to raise their children are not being fulfilled. A full-time mother makes a magnificent contribution to society and this must be *recognized* and acknowledged by society ...

Evangelicals go to the hill

MP Lyn McDonald fields questions from evangelicals at general council meeting

... continued from front page.

Dr. Carl Armerding, principal of Regent College, Vancouver, asked why evangelicals are often culturally ineffective. Evangelicals have developed a "fortress mentality," reinforced by: 1) *denominational fragmentation* — few events bring evangelicals together. He cited Vancouver as a prime example where it takes Billy Graham to draw evangelicals into concerted action; 2) *geographical isolation* — encouraged by the domination of Toronto in the religious life of Canada. To counteract this he called for greater action and influence within our cities; 3) *a fringe mentality*, resulting from no real center in Canada of christian universities, seminaries, publishing houses or magazines; 4) *the multiplication of Christian workers* especially in Vancouver, according to Armerding, which makes us "priest ridden." He called for a "holy worldliness" — for evangelicals to assert their presence in the secular communities of our country.

In his address, the Honourable Jake Epp suggested that evangelicals often create a public celebrity out of a politician and then heap unrealistic expectations on him or her. This is made even more complex as many look to the U.S. for their models, and yet the Canadian political system doesn't allow an MP to vote independently of his party, as the U.S. system allows.

Preston Manning, son of Senator E.C. Manning, challenged the notion of acquiring power. Illustrating from the Temptation of Jesus, he outlined three primary considerations: the Bible must critique all political systems; Jesus used miracles to reward and fulfill faith, not to create it, and, power and influence do not come by grasping opportunities, but by giving ourselves to each other.

The conference concluded with a lively panel discussion with three MPs, NDP Lyn McDonald, Liberal Garnet Bloomfield, and P.C. Albert Cooper.

What is the biblical word for our day?

... continued from page 10.

implemented. However, this has had disastrous results in the past and runs counter to both: the Law Reform Commission 'recommendations and the joint plea of the Canadian' Heads of Corrections for restraint and less imprisonment.

While it is mentioned I have been 'harsh' about the prison system, I am glad my brother understands and says he can even outdo me! Admittedly, the prison system is what we have today to respond to crime. However, this need not suggest that we cannot raise questions about a system that everyone agrees does not work — punish, deter, or rehabilitate. I plead with readers to become informed and suggest alternatives to build on to existing practises.

For example, we can be encouraged that Christians in the Kitchener area (there are others) have implemented the Victim Offender Reconciliation Program (V.O.R.P.). It seeks to bring the victim and offender face to face. It aims to work out solutions acceptable to the judge and the police. It gets the community involved and is a viable christian alternative to incarceration.

As Dr. Herman Bianchi, Amsterdam, has pointed out, it is only recently in man's history that crime has been taken out of the community and made a person-state matter. Searching for community solutions would help us come closer to justice practiced biblically.

I strongly suggest that more money, judges, policemen is *not* the solution to our growing crime problem. Community alternatives need to be sought and practised. As Christians we can make invaluable contributions. Jails are here to stay. But as society is protected from 'violent offenders', let us not be deluded that locking people up solves the problem. While there are sometimes exceptions, jail tends only to delay a later expression of more criminality and hatred.

It is regrettably true that some people on bail continue their bad habits and associations. However, 30% of persons on bail are acquitted of the alleged crime. Futhermore, those on the Bail Program have a much greater chance of changing their lifestyle. In jail this is very, very minimal. Let us not forget that many people never qualify for bail because of the seriousness of the offence.

I agree that prison does not lessen rampant criminality. Does that not raise the need to review our present practises of putting people in jail with the silent understanding that the problem has been solved? Could it be because offenses and lawbreaking are no longer a matter of the local community but a matter of the state and government? In the Bible the problems and justice matters were resolved in the community through negotiation and consequential punishment. What is the biblical word for our day?

Jails as we know them are another modern invention and foreign to the Bible. Jails are necessary for some; but if everyone agrees they are not the solution let us all make efforts toward alternatives that are already being tried in other communities.

As Christians we have every basis for compassion that does not exclude justice or community involvement of us all as residents. The issues are not clear or simple but as Reformed Christians we have a vital contribution to make. As more of us become aware of the problem, we can contribute our efforts to be part of the solution to rampant crime, to disproportionate justice for the poor and weak, and to responses that are neither biblical nor effective.

John de Vries, Jr.
Winona, Ont.

Redeemer loans Kersten to R.C.B.P.A.

HAMILTON, Ont. (RCBPA) — Arend Kersten, Director of College Advancement at Redeemer College has been loaned to the Reformed Christian Business and Professional Association (R.C.B.P.A.) to serve as its Executive Director, on a part-time basis for a one-year term.

The R.C.B.P.A. will reimburse Redeemer College for that portion of his time that Kersten will spend on R.C.B.P.A. matters. It is anticipated that approximately one-half of his time will be needed to meet specific goals which have been set.

Sid Harkema, Chairman of the Provisional Board of Directors of the R.C.B.P.A., commenting on Kersten's appointment said, "We are excited Arend accepted our appointmnt. He has been involved with the R.C.B.P.A. since its inception. Not only does he have a business background, but he is also well known in the reformed constituency and we feel, uniquely qualified to meet our needs. Because our membership gave us a mandate that we were not to go into a deficit budgetary situation during our first year, we felt it would be unwise to appoint someone full-time, even though we received some excellent applications. By means of this arrangement, we should be able to stay within our budget."

Kersten is excited about his appointment. "I like working in an environment where there are tangible and measurable goals" he said, when asked to comment. "I am absolutely convinced of the need of the R.C.B.P.A. I'd like to think I can make a contribution. By formally organizing business people, professionals, executives and administrators we can collectively address the very difficult questions regarding our attitude and conduct as Christians in the business world."

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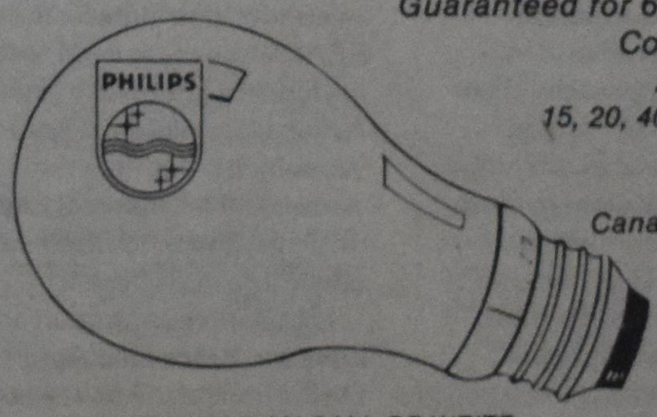

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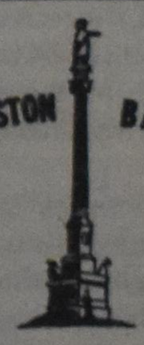

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Thanks

SCHEP: We wish to thank our children, grandchildren, relatives and friends, who helped to make our 45th Anniversary such a happy day. Also thanks for all the best wishes, cards, and all the beautiful flowers. The Lord has richly blessed us. To him be the praise.
Peter and Willemina Schep. 358 Albert St., Alliston, ON L0M 1A0

VANDEKEMP: Thankful to the Lord for all he has given us during our 50 years of marriage, we would like to thank our children, relatives and friends for their best wishes expressed in so many beautiful ways.

WINTER: We would like to thank our children, grandchildren, relatives and friends for all the flowers, cards and visits, making our 50th Wedding Anniversary to an overwhelming and unforgettable day. Our greatest thanks goes to our heavenly Father, who cared for us and our family the past 50 years, and we trust will do so in the future.
Mr. and Mrs. Henry and Jo Winter.

Births

KRAAY: With great joy and thankfulness to our God, we, John and Nancy announce the birth of our second child, JOLENE NICOLE, born April 24, 1984, weighing 8 lbs. She is a little sister for Andrea. The 9th grandchild for Mr. and Mrs. Simon Kraay, Jarvis, Ont., and eighth grandchild for Mr. and Mrs. Leo Vis of Jerseyville, Ont. Great-grandparents are Mr. and Mrs. P. Vis, Grimsby, Ont., and Mr. and Mrs. G. De Boer, The Netherlands.
Home address: R.R.#3, Jarvis, ON N0A 1J0

SMIT: Dr. Tom and Sjouk Smit (nee Vander Hoop), Chatham, thankfully announce the birth of 3 grandsons.
FRANCOIS born Dec. 7. Marcella and Camil Lesieur are the proud parents in Quebec city.
THOMAS born March 4. Theo and John VanderZaag in Alliston are very happy with their first-born son.
Margaret and Barney Murray in Calgary received their son CHARLES March 5.
May the Lord grant wisdom to our children in raising their sons to his glory.

TENYENHUIS: We thank the Lord for a healthy son born to our family for the household of God; JAMES ASHER, on April 14, 1984, a brother to Andrew and Ari. Seventh grandchild for Mrs. A. Venema of Sarnia and twenty-second grandchild for Mr. and Mrs. E. Tenyenhuis of Kentville, N.S. Great-grandmothers are Mrs. H. Kalmink of Holland, Michigan. Mrs. C. Venema of Hospers, Iowa, and Mvr. G. deLange of Emmen, Nederland. June and John Tenyenhuis, 13 Mercier, Dollard des Ormeaux, Quebec, H9A 1H4

Births

BAKKER: "I praise you because I am fearfully and wonderfully made..." (Psalm 139:14).
We thank God for the gift of our son and brother, COLIN SIMON, born April 13, 1984. A grandson for Mr. and Mrs. K. Knoops of Mississauga, Ont., and Mr. and Mrs. S. Bakker of Calgary, Alta.
Doro and Arend Bakker, Julian and Elena, 853 Tandridge Cresc., Rexdale, ON M9W 2P2

CHARLTON: With much joy, and thankfulness to the Lord, we, Bill and Joanne wish to announce the arrival of a beautiful daughter, VICTORIA ELIZABETH. Born on April 4, 1984. A sister for Lynn and Douglas. Granddaughter for Mrs. Beth Charlton, Springfield, Ont. and for Mr. and Mrs. Henry Ormel, Vineland, Ont.
1620 General Cresc., Moose Jaw, SK S6H 6M7

WASSINK: We, John and Carol give thanks to the Lord for the precious gift of another child, DEREK SHELDON. He was born on April 15, 1984, weighing 7 lb. 4 oz. A little brother for Janelle and another grandchild for Mr. and Mrs. C. Kragt and Mr. and Mrs. E. Wassink.
5010-44th Ave., Calmar, AB T0C 0V0

Marriages

BOUMA-ZWART: With joy and thankfulness to God, Mr. and Mrs. J. Bouma, Bowmanville, Ont., and Mr. J. Zwart of Assen, Holland announce the marriage of their children AGNES JANET and EGBERT. The wedding will take place, D.V., at 7:30 on Friday, May 25, 1984 in the Maranatha CRC, Bowmanville, Ont.
Future address: 335 Mary st., Apt. 2, Oshawa, ON L1G 5C7

BRAAK-VANDERKWAAK: With joy and thankfulness to God, Mr. and Mrs. Henry Braak and Mr. and Mrs. Abraham Vanderkwaak are pleased to announce the forthcoming marriage of their children, HERMINA and GERALD, on Saturday, June 2, 1984 at 3 p.m. in the Christian Reformed Church.
1471 Columbia St., Smithers, BC

COOK-BROUWER: With thankfulness to God, Mr. and Mrs. H. Cook and Mr. and Mrs. J. Brouwer are pleased to announce the marriage of their children MARTY and JOHN. This ceremony will take place, the Lord willing, on Saturday, May 26, 1984 at 3:30 p.m. in the First Christian Reformed Church, London, Ontario. Rev. M. Greidanus officiating.
Future address: 500 Springbank Dr., #1010, London, ON N6J 4G6

DROST-KUPER: Mrs. Jane Drost of Drayton is pleased to announce the forthcoming marriage of her daughter ALICE to FRED, son of Mr. and Mrs. Gerrit Kuper of Drayton. The ceremony will take place on May 18, 1984, the Lord willing, at 7:00 p.m. in Christian Reformed Church, Drayton, with Rev. D. Velthuizen and Rev. C. Koolhaas officiating.

MULDER-GEERTSMA: With joy and thankfulness to God, Mr. and Mrs. Pete Mulder of Matsqui, BC are happy to announce the forthcoming marriage of their daughter ANNA THERESA (Anita) to Martin Jan (Mark) son of Mr. and Mrs. Martin Geertsma of Belleville, Ont. The wedding will take place, the Lord willing, on June 1st, 1984 at 7:30 in the evening at the Second Chr. Ref. Church of Abbotsford, BC. Rev. A. Van Hoff officiating.
Couple to reside in Belleville, Ontario.

Marriages

RUTTERS-STORTEBOOM: Mr. and Mrs. Evert Rutters of Everett, Ont., and Mr. and Mrs. Klaas Storteboom of Orangeville, Ont., are pleased to announce the forthcoming marriage of their children, CORA to HENRY CLARENCE. The wedding will take place, the Lord willing, on June 2, 1984 at 3:00 p.m. in the Alliston Chr. Ref. Church, Alliston, Ont. Rev. J. DeVries and Rev. F. Heslinga officiating.
Future address: 624 Owen Sound St., Shelburne, ON L0M 1S0

SIKMA-VANDERDEEN: Mr. and Mrs. Tom Sikma of Norwich, Ont., are pleased to announce the forthcoming marriage of their daughter, IRENE RUTH to CLARENCE JACK, son of Mr. and Mrs. Ipe VanderDeen of Strathroy, Ont. The ceremony will take place, D.V., on May 19, 1984 at 3:30 p.m. in the Maranatha Chr. Ref. Church, Woodstock, Ont. Rev. Peter De Haan officiating.
Future address: R.R.#5, Strathroy, ON N7G 3H6

STROOMENBERGH-FEDDEMA: With thankfulness to God, Mrs. Hope Stroomenbergh of Sarnia and Mr. and Mrs. Jack Feddema of Strathroy are happy to announce the marriage of their children, JOYCE and KEN. The wedding ceremony will take place, the Lord willing, on Saturday, May 26, 1984 in Second Chr. Ref. Church, Sarnia, Ont. Pastor A. Vanden Ende officiating.
Future address: High Park Manor, 1064 Brenchley St., Apt. 305, Sarnia, Ont.

VAN DYKE-WARNAAR: Mr. and Mrs. Ralph Van Dyke of Kitchener, Ont. are happy to announce to forthcoming marriage of their daughter, PAULINE to RONALD, son of Mr. and Mrs. Art Warnaar of Barrie, Ont. The wedding will take place, the Lord willing, June 2, 1984 at 2:30 p.m. in the Kitchener Chr. Ref. Church. Rev. J. Kuntz officiating.

Anniversaries

With joy and thanksgiving to the Lord for his many blessings, we,

BILL and ANN BALLYNS

hope to celebrate our 25th Wedding Anniversary with our family, May 21st, 1984.
Open House: Monday, May 21st from 1-5 p.m. at home.
Home address: R.R.#7, Simcoe, ON N3Y 4K6; telephone (519) 426-4949

Hollandscheveld London
1944 May 26 1984
"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).
With joy and thankfulness to our God we are happy to announce the 40th Wedding Anniversary of our parents and grandparents,

HARM and NELLIE BLOEMBERG
(nee Vander Pol)

We pray that God may continue to bless you and grant you many more years.
Sid & Anne Vander Heide; Yvonne, Ron, Jill, Jonathan — London
Ralph Bloemberg; Martin, Helen — London
Mike & Nela Couchie; Sean, James, Thomas, Michael — London
Corrie Phillips; Kirsten — Edmonton
Roger & Margareth Baker; Timothy, Benjamin — London
You are welcome to congratulate them at home from 10-12 and from 7-9, on Friday, May 25th.
25 Grand Ave., Apt. 202, London, ON N6C 1L3

Congratulations and best wishes

Anniversaries

Congratulations to Mr. and Mrs. Klaas and Pieterke Graansma who will celebrate, the Lord willing, their 55th Wedding Anniversary on May 17, 1984

Opende, Strathroy,
Groningen Ontario
1929 May 17 1984
With joy and thankfulness to our Lord, we are happy to announce the 55th Wedding Anniversary of our parents, grand and great-grandparents,

KLAAS and PIETERKE
GRAANSMA
(nee Boersma)

May the Lord continue to bless you, and keep you in his care.
Folkert & Aafke Graansma
Gerrit & Janna Graansma
Ann & Ralph Kok
John & Frances Graansma
Irene & Henk Noordermeer
24 grandchildren and 13 great-grandchildren.
Home address: 203 East Centre St., Strathroy, ON N7G 1T3

With joy and thankfulness to God, on May 22nd, 1984, we hope to celebrate the 55th Wedding Anniversary of our dear parents, grandparents and great-grandparents,

DOUWE and JETJE BOERSMA
(nee Konynenbelt)

We thank God for the many blessings you have received over the past 55 years and pray that he will continue to keep you both in his care.
Love from all of us
Sandra & Peter Damsma — Clinton, Ont.
Shirley & Bert Branderhorst — Hensall, Ont.
Gerry & Annie Boersma — Exeter, Ont.
Janny & Stephen Elgersma — Dunnville, Ont.
Peter & Audrey Boersma — Exeter, Ont.
grandchildren and great-grandchildren.
Home address: Holland Christian Homes, Hope Towers, Brampton, Ont.

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Anniversaries

Buitenpost, Fr. Smithville
1949 Psalm 121 1984
With joy and thanks to God, we hope, the Lord willing, to celebrate with our dear parents and grandparents,

JOHN and ALICE DEBOER
(nee Elzinga)

The occasion of their 35th Wedding Anniversary on May 12, 1984. It is our prayer that the Lord may continue to bless them and keep them in his care for the years to come.
With love and congratulations from your children and grandchildren:
George & Betty; Kevin, Lindsay — Smithville
Luke & Lucy Bouwers; Christine, Michelle, Kerri, Jodi — Smithville
Wally & Correen Kloostra; Nathan, Joseph — Beamsville
Richard — Stoney Creek
Arnie & Joyce Riewald; Danyse, Barbara, Maree — Smithville
Frank & Fran Zwaagstra — Smithville
John — at home
Home address: 20 Northridge Dr., Smithville, ON L0R 2A0

Ijlst, Fr. Newcastle, Ont.
1934 May 19 1984
"Now thank we all our God
with heart and hands and voices,
who wondrous things has done,
In whom the world rejoices;
Who, from our mother's arms,
Has blessed us on our way
With countless gifts of love,
And still is ours today."
To our dear parents and grandparents,

JACOB TH. and DIRKJE DE JONG
(nee VanderLeij)

who will be celebrating their 50th Wedding Anniversary. We pray the Lord continue to bless and keep them in his care for years to come.
With love and congratulations from:
Henry & Helen de Jong; Audrey — Bowmanville
John & Jane de Jong; Angela, Dorothy, Andrea, Jack — Bowmanville
Tom & Judi de Jong; Ricki, Jennifer — Newcastle
Peter & Connie de Jong; Ken, Sharon, Neil — Newcastle
Sierd & Jackie de Jong; Derek, Tammy — Newcastle
Beverly & Teresa Brereton; Carol Ann — Tweed
Bill & Ida Tymchuk; Rachel, Joel — Bowmanville
Best wishes are welcome at an open house on Saturday, May 19 from 2-4:30 p.m. at Knox Chr. School, Scugog Rd., Bowmanville.
Home address: 183 Manvers St., Newcastle, ON L0A 1H0

Surely the righteous shall give thanks to Your name; the upright shall dwell in Your presence.
(Psalm 140:13).

Classifieds

Anniversaries

Congratulations to Walter and Aafke Kloostra who will celebrate, the Lord willing, their 55th Wedding Anniversary on May 23, 1984

Garijp, Friesland — St. Catharines, Ontario
1939 May 25 1984
With joy and thanksgiving to God, we hope to celebrate, D.V., the 45th Wedding Anniversary of our dear parents and grandparents,

JACOB and RENNY DE VRIES
(nee Rooda)

Song based on Proverbs 3:6 (wedding text):
In all thy ways acknowledge Him, and he shall direct thy paths.
He will lead you, He will guide you, He will take you by the hand.
He will lead you, He will guide you, He will help you understand.
In all thy ways acknowledge him, and he shall direct thy paths.
Love from your children:
Anne & Joop Oudshoorn — Niagara Falls, Ont.
Bill & Sylvia de Vries — St. Catharines, Ont.
Klara & Ralph Numan — St. Catharines, Ont.
Jack & Henny de Vries — St. Catharines, Ont.
Douwina & Evert Langendoen — St. Catharines, Ont.
Greta & Jan Haanstra — Erin, Ont.
Eric & Lynd de Vries — Welland, Ont.
Emmy & Mike Perry — Wellandport, Ont.
and 26 grandchildren: "Happy Anniversary Pake and Beppe."
Open House will be held at the home of Evert and Douwina Langendoen, 6 Overholt St., St. Catharines, Friday, May 25, from 2-4:00 p.m. and 7-9:00 p.m.
Home address: 22 Bowstead, St. Catharines, ON L2N 3T1

Vlaardingen — St. Anns
1949 May 4 1984
"Hetgeen dan God samengevoegd heeft, scheide de mens niet" (Matt. 19:6b).
With much joy and thankfulness to the Lord we hope to celebrate the 35th Anniversary of our parents and grandparents,

PAUL and JOHANNA DROPPERT
(nee Van Zanten)

May the Lord continue to bless and guide you and keep you in his loving care for many more years.
With love and gratitude, congratulations from your children and grandchildren:
Elly & Paul Glasbergen; Lisa, Carolyn, Jennifer, Richard — Smithville, Ont.
Corrie & Piet Snieder; Michelle — Holyrood, Ont.
Leo & Beatrice Droppert; Jason, Jeremy, Timothy — Mount Albert, Ont.
Paul & Diane Droppert; Rachel, David — St. Catharines, Ont.
There will be an open house on Saturday, June 2, 1984 from 2:00 - 5:00 p.m. in the Chr. Ref. Church of Smithville, Ont.
Home address: R.R.#2, St. Anns, ON L0R 2Y0; 416-386-6924

Nes. (WD) Fr., Holland — Chatham, Ont.
"Teach us to number our days and recognize how few they are, help us to spend them as we should" (Psalm 90:12).
1929 May 23 1984
With joy and thanksgiving we hope to celebrate the 55th Wedding Anniversary of,

WALTER and AAFKE KLOOSTRA
(nee DeJager)

Congratulations Dad and Mom, grandpa and grandma from children, grand and great-grandchildren:
Sieger & Lien Kloostra — Chatham
Wally & Margaret; Ryan, Jamie, Joey
Rick & Carrol; Richard, Adam
Elsie Ann & Stan; Melanie, Steven John
Dick & Gre Kloostra — Chatham
Wally & Donna; Katryn, Kyle
Shirley & Chris (eng.)
Robert, Paul, Ken
Connie & Henk Van Rooyen — Beamsville
Ellie & Jim; Becky, Aaron, Matthew, Evelyn
Martha & John; Jeremy, Margaret, Richard, Thomas
Hetty & Dan; Rachel, Peter, Theodore, Stephen
Liz & Dick; Joanne & Randy (eng.)
Dirk, Ralph
Bill & Christine Kloostra — Dresden
Linda & Bernie (eng.)
Carolyn, Sharon, Nancy, David, Melissa
Joe & Henny Kloostra — Chatham
Ron, Mark, Steve, Janice
Simon & Brenda Kloostra — Peterborough
Lori, Kevin, Shawn
Walter & Correen Kloostra — Beamsville
Nathan, Joseph
Open House, Wednesday, May 23 in the rec room of South Chatham Village from 2-5.
Best wishes only.
Home address: Apt. 209, South Chatham Village, Elm St., Chatham, ON N7M 6A5

Voorst — Clinton
1929 May 25 1984
On May 25, 1984, D.V., we hope to celebrate the 55th Wedding Anniversary of our dear parents, grandparents, and great-grandparents,

HENRY and MARIA FIDOM

We thank God for the many years he has given them in his loving care.
Their thankful children:
William & Ann Fidom
Ruth & Clarence Vanderlei
Anthony Fidom
also 15 grandchildren and 6 great-grandchildren.
Open House will be held, D.V., in the Fellowship Hall of the Chr. Ref. Church, Clinton, on May 25, from 2-4:00 p.m.
Home address: R.R.#1, Clinton, ON N0M 1L0

Roden — Abbotsford
1934 May 26 1984
In a spirit of joy and thankfulness to our god, we wish to announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

JULLE and KATHARINA H. DE VRIES
(nee Rypma)

It is our prayer that the Lord will bless you and keep you in his care for many years to come.
With much love from your children:
Jean & Art Moshagen — Sidney, BC
Gertie & Hank Vissers — Sidney, BC
Herb & Annetta — Parksville, BC
Jim & Elly; Michael — Parksville, BC
Ronald
Janice & Ken — Sidney, BC
Tony & Helen de Vries — Abbotsford, BC
Bonnie & Mitch
Charmaine, Michelle, Sherry
Fred & Mary de Vries — Nanaimo, BC
Michael, Ronald, Dennis, Tanya, Susan
Home address: 33510 Rainbow Ave., Abbotsford, BC V2S 1E7

Edam — Stayner
1944 May 23 1984
Want deze God is onze God eeuwig en altoos; Hij zal ons geleiden tot den dood toe. (Ps. 48:15).
With joy and thankfulness to our God we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents,

HENDRIK (Henry) and IEFJE EYK
(nee Groot)

We pray that God may continue to richly bless you and grant you many years to come.
With love from your children and grandchildren:
Cornell — Stayner
William — Nassau, Bahamas
Tina & Ken Russwurm; Karen, Christopher — Stayner
Walter & Nelly Eyk; Troy, Shawna, Erika, Tasha — Calgary, Alta.
John — Mississauga
Irene & Winston Greeley — Ajax
Margaret — Calgary
Open House will be held on May 23, 1984, 8 p.m. at their home.
R.R.#4, Stayner.
Best wishes only.

Beesterzwaag, Friesland — Blenheim, Ont.
1944 May 13 1984
"Faith, hope, love abide, these three; but the greatest of these is love" (1 Cor. 13:13).
On May 13th, 1984, the Lord willing we hope to celebrate with our parents and grandparents,

ALBERT and JANET SCHAAFSMA
(nee Postma)

their 40th Wedding Anniversary.
We pray for God's continuing mercy and blessing in the years to come.
"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint" (Isaiah 40:31).
With love, their children and grandchildren:
Rev. David & Sylvia Love; Julie, Jonathan, David — Delhi, Ont.
Barbara & Harry DeBoer; Rachel, Jessica, Adrian, Joel — Wyoming, Ont.
Stuart & Florence Schaafsma; Rob, Ritchie, Stuart, James, Jeanette — Blenheim, Ont.
Rommy & Rienk Feddes; Marcia, Kevin, Mark, Alyssa — Clinton, Ont.
Jacqueline & Mark Wright — Blenheim, Ont.
Elaine Schaafsma — Toronto, Ont.
Home address: R.R.#5, Blenheim, ON N0P 1A0

Congratulations!

Wellandport — Dunnville
1959 May 15 1984
Wedding Text: "and now my sons listen to me; happy are those who keep my ways" (Prov. 8:32).
With joy and thanksgiving to the Lord, we hope to celebrate the 25th Wedding Anniversary of our parents,

DICK and ANN HOEKSTRA
(nee VanderBeek)

May God bless you on this special day and continue to be with you in as many years as he may grant unto you.
Ed & Marjorie Hoekstra — Dunnville, Ont.
Peter Hoekstra — Dunnville, Ont.
Brenda Hoekstra — Dunnville, Ont.
Wendy & Bernie Korten (boyfriend) — Dunnville, Ont.
Michael Hoekstra — Dunnville, Ont.
Home address: R.R.#1, Dunnville, ON N1A 2W1

Chatham — Churchill
1939 May 26 1984
"Great is thy faithfulness O God our Father."
We share in the joy of our parents and the grandparents.

WALTER and HETTIE HORLINGS
(nee Flach)

as they celebrate their 45th Wedding Anniversary on May 26th.
That God will continue to bless them with his love, and keep them in his care in the years ahead, is the prayer of their children:
Joan & Peter; David, Michelle, Dan — Perth, Ont.
Tom & Helen; Rochelle, Nicole — Willowdale, Ont.
Elsie — Thornhill, Ont.
Frank & Betty Anne; Mark, Curtis, Ryan — Bradford, Ont.
Walt & Nance; Chad, Matthew — Plymouth, Michigan
Home address: R.R.#1, Churchill, ON L0L 1K0

Rexdale — Sarnia
1959 May 9 1984
We acknowledge the goodness of God and his constant care as we joyfully announce the 25th Wedding Anniversary of our parents,

HANK and SHIRLEY KLEINE DETERS
(nee Menary)

May the Lord continue to guide and bless them in the years to come.
With congratulations and love from your children:
Cindy & Harry Abbink — Calgary, Alta.
Allen Kleine Deters & Freda Hoekstra (fiancee) — Grand Rapids, Mich.
Robert Kleine Deters — Sarnia, Ont.
Home address: 962 Kensington, Sarnia, ON N7S 1M8

Aalten — Fenwick
1949 May 18 1984
"So David triumphed over the Philistine with a sling and a stone" (I Sam. 17:50a).
On May 18, we hope to celebrate with our parents and grandparents,

HENDRICK and HERMIEN KORTEN
(nee Bussink)

their 35th Anniversary.
We pray that God may grant them many more years together.
With love from:
Gerald & Joanne Heinen; William, Richard, Michael — Niagara-on-the-Lake
John & Joanne Korten; Jerry, Mark, Jamie — Niagara Falls
Bernie & Joanne Korten; Daryl, Danielle — Dunnville
Open House on May 18, from 2-4 at their home. Home address: R.R.1, Canboro Rd., Fenwick, ON L0S 1C0

Aalten — Bloomfield
1934 May 17 1984
The eternal God is your refuge, and underneath are the everlasting arms" (Deut. 33:27).
With joy and thanksgiving we hope to celebrate with our parents and grandparents,

DERK and HENDRIKA KAMINK
(nee Tolkamp)

their 50th Wedding Anniversary.
May the Lord continue to guide and bless you in the future, as he has in the past.
With our love and congratulations:
Herman Kamink — Bloomfield
Ben & Shirley Kamink — Consecon
Dini & Bill Terpstra; Debbie, Harvey, Rick, Robert, David, Christopher — Picton
Dirk & Lynn Kamink; Mark, Isaac — Belleville
Bill & Dena Kamink; Michael, Sara, Stacey — Consecon
To celebrate this special occasion we will be having an Open House on Thursday, May 17, 1984, from 7 p.m. to 10 p.m. at the Bloomfield Chr. Ref. Church.
Best wishes only, please.
Home address: 105 Mainstreet, P.O. Box 275, Bloomfield, Ont.

1944 May 25 1984
With gratitude to the Lord, we wish to announce the 40th Wedding Anniversary of our dear parents and grandparents,

HARM and TRYNTJE LINDE
(nee Moes)

Psalm 75:1.
Their thankful children:
Henny & Farinus Flokstra — Abbotsford, BC
John & Rennie Linde — Dunnville, Ont.
Diane & John Bos — Grassie, Ont.
Theresa & Anko Scholtens — Vinemount, Ont.
and 18 grandchildren.
An Open House will be held, the Lord willing, on Friday, May 25, 1984 at the John Calvin School, Smithville, from 7:30 p.m. to 10:00 p.m.
Best wishes only!
R.R.1, Vinemount, ON L0R 2G0

Thunder Bay, Ont. — Matsqui, BC
1959 June 1 1984
We thank God for his blessings as we hope to celebrate, the Lord willing, our parent's 25th Wedding Anniversary on June 1, 1984.

PETE and THEA MULDER
(nee VanderHeide)

We pray that the Lord will bless them and keep them in his constant care in the years to come.
With all our love, your children:
Andy
Anita & Mark (engaged)
Allan & Dianne (girlfriend)
Phillip
Open House will be held on June 2, 1984 from 2:00 - 4:00 p.m. at their home
5391 Glenmore Rd., Matsqui, BC V0X 1S0

On May 15, 1984, the Lord willing, we hope to celebrate the 25th Wedding Anniversary of our parent's wedding,

REMMELT (Ron) and STEFFENTIEN SCHELHAAS (nee Drost)

We praise the Lord for his faithfulness and goodness shown to them throughout these 25 years. It is our prayer that he will continue to bless and keep them.
Conroy & Kim
Cobina & Robert
Paul
Trinka
All friends and relatives are invited to a reception/program on May 26, 1984 at 8:00 p.m. to be held in the Fellowship Hall in the London Bethel Chr. Ref. Church.
716 Classic Dr., (off Gore Road), London, ON N5W 5V6

Classifieds

Anniversaries

"In all life's experiences lift up thy countenance upon them, may their marriage be fruitful for this life and for the life to come."
An invitation is extended to all friends and family of,

HARM and JELJTE SUURD
(nee Veenstra)

to help celebrate their 45th Wedding Anniversary.
An Open House will take place on May 12, at the Cephas Chr. Ref. Church, Goodfellow Rd,, Peterborough, Ont. from 2 p.m. to 4 p.m.
Best wishes only, please.
With love and congratulations from their children and grandchildren:
Julian & Hilda Suurd, Rhonda, Cindy, Kevin — Cavan, Ont.
John & Mary Vander Meulen; Tanya — Oshawa, Ont.
Home address: R.R.#1, Cavan, ON L0A 1C0

Holland Blenheim, Ont.
1939 May 26 1984
With God's blessing, we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents,

JOHN and COBY VERBURG
(nee Lunenberg)

"God of heaven will enable us to accomplish our aim" (Nehemia 2:20a — Wedding Text).
We thank God for 45 years he has given to Dad and Mom; to share together the blessings God has given them. We pray God will keep you enfolded in his hands and continue to shower you with love, friends, happiness and health. We thank God for you as parents, teaching us God's word and ways, for being a christian example for us to follow.
With love:
Ed & Joanne Hofland; Brian, Anne-Marie — Burlington, Ont.
Harry Verburg — Blenheim, Ont.
Jack & Jane Verburg; Christopher, Dana, Michelle — Aylmer, Ont.
Dan & Mary Baker; Johanna, Katherine, Andrea, Karla — Strathroy, Ont.
Home address: R.R.#2, Blenheim, ON N0P 1A0

Rozenburg, Z.H. Cayuga
1944 May 16 1984
We rejoice with our parents,

ARY and MARIE VANDERKOOY
(nee VanderKnaap)

on this special occasion to celebrate their 40th Wedding Anniversary. We praise and thank the Lord for sparing them for each other, for us their children, grandchildren, and for the greater christian community. It is our prayer that the Lord may continue to bless them in future years with health and happiness.
Tena Postma; Michelle, Tony — St. Catharines, Ont.
Nellie & Peter de Haan; Lisa, Steven, Heather, David — Smithville, Ont.
Evelyn & Jack Dam; Stephanie, Martin, Jonathan — Vineland, Ont.
Joyce & Charles Fisher; Tena, Joey, Jan-Marie — Caledonia, Ont.
John & Marlene VanderKooy; Todd, Ryan, Emilie — Cayuga, Ont.
Kathleen & Herman VanderLeest; Aaron, Dana, Bryan — Surrey, BC
Special Opa and Oma for: Ben & Femmy Walpot; Bernadine, Conrad — Cayuga, Ont.
Open House will be Held, D.V., May 16 at their home from 10 a.m. - 4 p.m., 7 p.m. - 10 p.m.
Best wishes only.
Home address: R.R.#4, Cayuga, ON N0A 1E0

Best Wishes!

Anniversaries

Ee, Friesland Smithers, BC
1934 June 2 1984
With joy and thanksgiving to our Lord, we are pleased to announce the 50th Wedding Anniversary of our parents and grandparents,

JACOB and DETJE HAAYEMA
(nee Terpstra)

With love and congratulations:
Clarence & Pearl Haayema; Verna, Jerry, Steven, Debbie, Heather — Williamsburg, Ont.
Dick & Willie Haayema; Jake, Norman, Fred & Rose, Joyce, Brian, Robert, Darlene, Glenda — Houston, BC
George Stad; Richard, George, Doreen, Alice, Sharon, Melvin — Smithers, BC
Clarence & Jane Vanderschaaf; Dorothy, Jack, Jim, Margaret, Karen, Doug — Smithers, BC
Tom & Janet Stad; Ralph, Ken, David, Linda, Edward, Betty — Peers, Alta.
Joe & Sadie Posthuma; Barbara, Dennis — Smithers, BC
Andy & Sandra Meints; Leonard, Geoffrey, Christopher, Sheryl — Houston, BC
Home address: Mr. and Mrs. J. Haayema, Box 443, Smithers, BC V0J 2N0

Drayton Kitchener
1959 June 4 1984
With thanks to our heavenly Father we share the joy of our parents as they celebrate their 25th Wedding Anniversary.

RALPH and ALICE VAN DYKE
(nee Rumph)

We pray that the Lord bless them and keep them for many more years to come.
Congratulations Dad and Mom.
With all our love from:
Sandra & John Passchier (engaged)
Pauline & Ron Warnaar (engaged)
Michael
Gloria
There will be an Open House on Monday, June 4, 1984 from 8:00 p.m. - 10:00 p.m. at their home.
Everyone is welcome.
Home address: 52 Nine Pines Rd., Kitchener, ON N2E 1L4
Best wishes only, please.

Obituaries

For I know the plans I have for you, says the LORD, plans for welfare and not for evil, to give you a future and a hope, then you will call upon me and come and pray to me, and I will hear you. You will seek me and find me; when you will seek me with all your heart" (Jer. 29:11-13).
On August 25, 1960, God blessed us with a son William Alexander. For 23 years God allowed us to love Bill and nurture him. Then on March 19, 1984 the Lord called him home. Knowing that he loved his saviour and gave his heart to him is our comfort. We thank God for the son and brother he was and for the love Bill gave each of us.
Peter & Joan Kapteyn; Erica, Raymond
1002 Guthrie Dr., Sarnia, ON N7S 1X9
The funeral was held March 21.

The Board and Staff of the Association for Christian Education of St. Catharines extend their sincere christian sympathy to Doug and Nancy Roorda and their children, Dan and Julie, as the Lord called home, to be with him, their son and brother,

SHANE ROORDA

In a speech given to his grade 6 classmates a few weeks before his death, Shane testified: "I know I am a child of God." May Shane's heavenly Father also be the source of comfort and strength to his family and all his friends.

Obituaries

On Saturday, April 21, 1984, the day before Easter, after suffering for 10 weeks at home with cancer, the Lord has called home to be with him, our dear husband, father, grandfather and great-grandfather,

GERBEN (George) BROUWER

at the age of 77 years.
Predeceased by his first wife:
Wytske Brouwer-Ferwerda
Alice Brouwer-Dykstra-Damstra
Tine & Jan ten Kate
Andy & Jane Brouwer
Albert & Coby Brouwer
Effie & Louis Bierling
Martha & Andy de Jong
John & Anita Brouwer
grandchildren and great-grandchildren.
God saw he was getting tired,
And a cure was not to be;
So he put his arms around him
And whispered, "Come with me."
With tearful eyes we watched him suffer
And saw him fade away;
Although we loved him dearly
We could not make him stay.
A golden heart stopped beating
Hard working hands to rest,
We all will surely miss him,
But God's ways are the best.
Funeral service was held on April 24, 1984, at 2 p.m. from the Holland Marsh CRC. Rev. H. Bruinsma officiating.
R.r.#2, Newmarket, ON L3Y 4V9

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Romans 5:1).
During the night of April 13, 1984 the Lord peacefully took home our sister,

ELIZABETH (Betty)
NIEUWSTRATEN

at the age of 66.
Her brothers and sisters in the Netherlands wish to express their sincere appreciation for all the tokens of love and good wishes which were sent from Canada during the year and a half she lived there. She was born and died in Hendrik Ido Ambacht, and her family as well as Betty are thankful for her return to the Netherlands.
For the brothers and sisters, Mevr. J. Munniksma, Willem Bontekoe Str. 6, Rhenen Holland 6991 BM

1912 1984
After a long and courageous struggle, on Good Friday, the Lord called to rest our dear husband, father and grandfather,

JOHN VAN OENEN

in his 72nd year.
"I am the way and the truth and the life" (John 14:1-6).
Beloved husband of Willemina Simmelink
Dear father of:
Gary & Dianne VanOenen; David
Annie & Siebolt Siertsema; Marge, Jim, Nancy
Wilma & Pete Groot; Norm, Steve, Rick, Chris
Joanne & Bill Korvemaker; Jeff, Michelle, Robert
Diane & Herman Proper; Stephanie, Wendy, Nathan, Monica, Andrew
Bill & Theresa VanOenen; Rachael, Miriam
Funeral services were held on Monday, April 23, 1984 at the Trinity Chr. Ref. Church.
Home address: Box 20, R.R.#2, Goderich, ON N7A 3X8

De leden van de Vrouwenvereneging "De lampen Brandende" in Kingston. Willen bij deze hun hartelijke deelneming betuigen aan ons oud lid Mrs. P. v.d. Veer en fam.: Bij het overlijden van haar man vader en Opa.

Accommodation

Room and board available for non-smoking female, $55.00 per week, North end, St. Catharines, close to Chr. Ref. Church. Please phone 937-3833.

Welke Hollandse Immigranten familie wil door "woningruil" enkele weken naar Holland b.v. July-Aug. Wij hebben een moderne woning 'bungalow' aan te bieden, voor een echtpaar, eventueel ook voor 4 personen. Van alle moderne gemakken voorzien. Ook gebruik van auto, fiets, enz. Wij zoeken iets dergelijks in Ontario, niet in een grote stad, maar liever op het platte land, in de omgeving van Burlington. Contact: A. Hekman, W. De Clereg Str. 62, Nijverdal. Tel. 0586 12355 voor inlichting: H. Ritskes, 19 Arlington Ave., Oshawa; 416-576-7241.

Cottages

Langs Marina and Campgrounds
Rice Lake
Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1984.
Write or phone for brochure:
Langs Resort and Campgrounds,
R.R.#3, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

Cedarholm Cottages and Camping
Cottages on beautiful Kennebec Lake. Treed campsites. Sand beach, boats, motors, fishing.
R.R.1, Arden, ON K0H 1B0
1-613-335-2058

ALTON LODGES
1 & 2 bedroom clean, housekeeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church.
Telephone: 705-429-2420
Address: 459 Mosley St.
Wasaga Beach, ON
Site 30, Box #8, R.R.#1 L0L 2P0
LEN & RITA BETTE

For Rent

Chalet For Rent

By week or month from April 28 to the end of October. Located in the beautiful Blue Mountain area overlooking the Beaver Valley and Georgian Bay. Twenty minutes from the Collingwood CRC. $140 per week. Phone or write: S. Dykstra, Box 175 Clarksburg, ON N0H 1J0; (519) 599-3789.

FLORIDA: 2 bdrm. condo, Indian Rocks, across road from beach (Gulf of Mexico), ideal family place. Rate: US $300-$500 per week dep. on season. Phone Toronto 445-1359 evenings to reserve.

Real Estate

Teachers

ALBERTA: Neerlandia School, Alta., invites applications for a possible opening for a **Language Arts** teacher for **gr. 5-10** for the 1984/85 school term. Send applications and resume to Dr. H. Treleaven, Superintendent of schools, County of Barrhead, #11, Barrhead, AB T0G 0E0 or phone Mr. J. Piers, Principal, (403) 674-5881 (school) or 674-4308 (home). Applicants must qualify for an Alberta teaching certificate.

MEDICINE HAT: Medicine Hat Christian School, an interdenominational school, offering grades K through 9, is inviting applications for the position of a full-time **Kindergarten/upper elementary** teacher. Interest in Social Studies and Sciences would be an asset. Please send applications and resumes to: Mr. William Slofstra, principal, 318-8th St., N.E., Medicine Hat, AB T1A 5R6; phone: (403) 526-3246 (school) or (403) 526-7192 (home).

VERNON: Vernon Christian School invites applications for 2 teaching positions, one for grade 1 and 2, and the other for grades 3 and 4, for the 1984-85 school year. Please send applications, resumes and inquiries to Mr. K. Stromberg, principal, Vernon Christian School, Pleasant Valley Road, Site 19A, Comp. 4, R.R.#3, Vernon, BC V1T 6L6; phone: (604) 545-7345.

Employ. Wanted

Former RBC student seeks position as **secretary/receptionist.** Available immediately. Resume and references also available. Please call Tracey Sluys at (705) 428-2769 or write: P.O. Box 1109, Stayner, ON L0M 1S0

Real Estate

For Sale
In S.W. Ontario solid brick building with 3 bedroom apt. in excellent condition. Building easily adapted to suit any type of business.
Reply to Box No. 4806, c/o Calvinist Contact, 99 Niagara St., St. Catharines, On L2R 4L3

Dairy Farm For Sale
Williamsburg area, near Church and School; 164 acr. system, tiled; 84 Gr. Holsteins total; 152000 Ltr. MSQ plus all machinery.
Woudstra RE
Orono, ON L0B 1M0
(416) 983-5915

Greenhouse/House
Winona, Ontario
1 year old, 32,000 sq. ft. fibre glass and galvanized steel constructed. 150 h.p. gas boiler plus a 90 h.p. oil boiler, 9 room brick, 2 family home plus 5 acres of land. Phone Stan Borkovich, Hamco Realty Inc., (416) 547-1681.

---

45 acre hobby, retirement or market gardening farm. Excellent soil, slightly rolling. Steel-clad barn with hot and cold water. Home A-1 condition. Close to Chr. Ref. and Free Ref. churches and schools. Copetown area. $150,000. Phone: 1-519-647-2473.

Fruit Farm for Sale

150 acre farm, 118 acres of apple orchard, all popular varieties; storage and packing facilities — fully equipped maintenance garage. 2 bunk houses, fully equipped, a two-apartment house — wood & oil heat, in excellent, newly remodelled condition.
* All modern equipment included in the price.
$500,000.00 asking price.
For further information write:

Mr. Clarence Meekeren, Ingelside Farms
R.R.#5, Canning, King's County, Nova Scotia, B0P 1H0
Phone: (902) 582-3702

Classifieds/ Events

Help Wanted

Housekeeper/companion, age 25 to 45. Light housekeeping duties. Should be fond of occasional walks. A good home for life guaranteed. Fare paid to Fergus. Please send details and photo in reply. Bill Hendrick, 399A, St. Andrew St., West, Fergus, ON N1M 1P1

Licensed mechanic for small and growing auto repair shop in central Ontario. Applicant should be committed Christian and conscientious worker. Please send resume with references to Calvinist Contact, Box #4804, 99 Niagara St., St. Catharines, ON L2R 4L3

Assistant to the Pastor:

East Christian Reformed Church, Strathroy, Ont., seeks an assistant to the pastor, mainly to work in the areas of youth and evangelism; full-time; non-ordained.

Please send resume to:
Mr. Cor Vanderelst
250 Riverview Dr.
Strathroy, ON N7G 2G6

Help Wanted

CHRISTIAN SCHOOLS INTERNATIONAL
invites applications
for the position of
DIRECTOR OF OPERATIONS

The Director of Operations serves as publisher and reports to the Executive Director and Board of Directors

Qualifications

Commitment to the Reformed confessions and Christian elementary and secondary education. Skilled in administration, planning, management, and written and oral communication. Candidates for this position should have significant experience in the following areas: publishing, financial administration, curriculum development, marketing, and staff supervision.

Responsibilities

1. Coordinate planning and development of textbooks and curriculum materials.
2. Administer all budget and financial matters including development and monitoring of cost centers.
3. Coordinate planning and implementation of school services—school relations, government relations, and consultancy programs.
4. Supervise CSI programs and personnel.
5. Coordinate the work of regional directors.

Applications or nominations will be received until June 20, 1984.

Send resume or request for job description to:

Michael T. Ruiter
Executive Director
Christian Schools International
3350 East Paris Avenue
Grand Rapids, Michigan 49508

Fun in the sun can begin with an advertisment in C.C.

Job Market

Lack of space

Due to lack of space this week because of many anniversaries, marriage and birth announcements (May is such a wonderful month!) the job market could not run this week. We will continue it next week and run it an extra two weeks in June. Please consult last week's C.C. for young people seeking summer employment.

Announce upcoming events in C.C.s Calendar of Events

HOLLANDSE DAG

in York C.R.C., D.V.

Woensdag, 30 Mei, aanvang 10 uur

Ds. Harry VanderWindt van Dunnville hoopt voor ons to spreken over: "Nooit kan't geloof te veel verwachten." Kaarten aan de deur verkrijgbaar, voor lunch word gezord. Willen degenen die iets willen bijdragen voor het programma, contact opnemen met de leider Mr. R. DeBoer? Zijn tel. no. is (416) 768-3634.

Tot ziens allemaal!

FRANK de WALLE, V.A., LL.B.

announces with pleasure
the opening of his law office
at
209 Professional Building
740 - 4th Ave. S.
Lethbridge, Alberta
T1J 0N8
(403) 328-8800

ONTARIO ALLIANCE OF CHRISTIAN SCHOOLS

CONFERENCE

The Christian School and the Handicapped Child

Tuesday, May 22, 1984

at the

John Knox Christian School, Brampton

Topic: What can the Christian school do for the child with severe handicaps?

Speakers: *Dr. Bergman:* Former chairman of the committee that drafted Bill 82. Director of the Special Education Branch of the Ministry of Education.
Mr. Don Campbell: Executive Director of the South Huron Association for the Mentally Handicapped and National Board member of Elim Christian School in Chicago.
Mr. Knoll Churchman: Executive Director of Christian Horizons.

Invitation Extended to:

- ☐ Concerned Parents
- ☐ Special Education Teachers
- ☐ Education Committee Members

Contact your local Christian school for registration information.

Automotive Sales Route

If you have a desire to make it on your own we are interested in talking to you. Due to expansion we now have two territories available in Ontario, one in London and one in the Brockville, Cornwall area. Truck investment is required, inventory is supplied. Our business is a proven one and works on a commission and profit-sharing basis. Telephone inquiries will be accepted.

Please direct your inquiries to:
Joe Shuringa,
37 Brydon Dr., Rexdale, ON M9W 2N3
or phone: (416) 745-2309

Nederlandse firma op het gebied van kunststof-leiding en apparaten bouw voor de chemische industrie overweegt door middel van overname een vestiging in Ontario te beginnen. In verband hiermee wordt gezocht een

MANAGER

welke de algehele leiding van deze onderneming op zich zal nemen. Gedacht wordt aan iemand met een technische-commerciele ervaring.
Schriftelijke sollicitaties onder nr 4805, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3, bureau van dit blad.

50 years is a long time.

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.

S.P.I.C.E.

Summer Program in Christian Education

July 2 - 13, 1984

Writing and Teaching Writing	Ken Kuipers
Writing Integrated Units	Agnes Struik
Science: Unit Development	Herman Proper
Elementary Music Curriculum	Dale Topp
Canadian Literature	Hugh Cook
French	Margit Alders
A Novel Approach	Steven Paas
Classroom Survival and Beyond	Agnes Struik
Educational Theory and Practice: A Christian Perspective	Don McNally
Guitar Playing and Song Leading	Henry Westendorp
Community Awareness	
Week 1: The Field Trip	Peter Bulthuis
Week 2: The Community as Resource	Ben Vandezande

Spend two weeks actively learning and sharing with fellow christian teachers.

For more information contact:
G. Dekker
41 Redwood Ave., Toronto, ON M4L 2S5
Phone: 466-6304

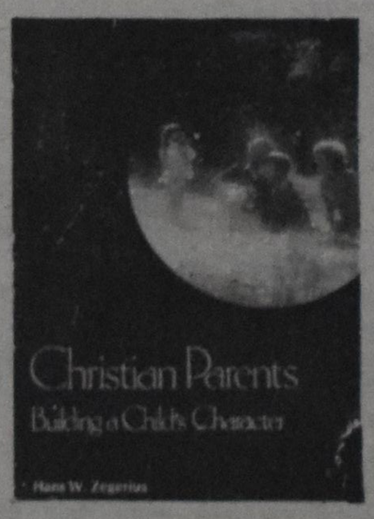
Teachers

Fraser Valley Christian High School serving several communities in the eastern and southern part of the Greater Vancouver Regional District, providing Christian education for 340 students in grades 8-12 will need a

principal

also: 1 possible **English** position and
1 possible **Science** position

beginning August 1, 1984.
Send application, resume, transcripts, and teacher certificate to:
Search Committee, 15353 - 92nd Avenue, Surrey, BC V3R 1C3
For further information contact: **F. Herfst, Principal 604-581-1033**



Announce the birth of your son or daughter in C.C. Classifieds and we will send you a FREE COPY of Christian Parents by Hans Zegerius (an $8.95 value)

Travel

Menno TRAVEL SERVICE

"Your First Stop to Anywhere in the World"
Lakeshore Square
33 Lakeshore Rd.
St. Catharines, Ont.
Phone: (416) 937-0550
toll free ZENITH 97110
Corrie De Jong, Sales Representative 934-5358 (home)

C.C. Classifieds bringing the Christian community together.

Events

We are celebrating the
25th Anniversary of John Knox Christian School, Woodstock
on October 5 & 6, 1984

★ Children's program, ★ Open House
★ Luncheon ★ Evening Program
Lodging will be available

A special worship service will be held on **Sunday, September 9, 1984.** Further details in future editions.
Mailing address: **800 Juliana Drive, P.O. Box 243 Woodstock, Ontario N4S 7W3; phone number 519-539-1492**

Celebrating 50th Anniversary

The First Christian Reformed Church
Sarnia, Ont.
invites all former members and friends to the celebration of its 50th anniversary the weekend of

June 1-3

Events include: Congregational Dinner 6:30 p.m., 445 Club, Friday, June 1st; A celebration of music with the Hamilton Ambassador Choir 8 p.m., Saturday, June 2nd; Anniversary worship services 11 a.m. and 7 p.m., Sunday June 3rd.
** Former pastors will be in attendance, anniversary booklets will be sold.

For more information contact:
Joan Vandenberg
679 Esser Cres.
Sarnia, ON N7T 7H2; phone: (519) 542-5044

Toward A Responsible Technology

A Conference co-sponsored by
Calvin College
Institute for Christian Studies

Speakers from the Calvin Center for Christian Scholarship: Egbert Schuurman, Arie Leegwater, Eugene Dykema, Stephen Monsma, Clifford Christians, Lambert Van Poolen.
Respondents provided by the Institute for Christian Studies

July 15-16, 1984

Location: **Institute for Christian Studies**
229 College Street, Toronto, Ontario M5T 1R4
Phone: (416) 979-2331

Write for details

Attention Young People's and Young Adults' Groups:

We want to hear from you!

Has your group held any interesting socials or meetings which you would like to share with other societies? Have any of your members written stories or poetry you would like to see published? Does your group have any concerns, struggles, issues or experiences which you think may be of interest to other young people and young adults? *Calvinist Contact* invites you to submit written material (printed or typed double-spaced) and photographs (returned on request) for consideration for publication.
Help unite your societies by sharing your experiences and talent in C.C. Send all material to: **Youth Editor, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.**

Check the Calendar of Events for happenings in your area.

CALENDAR of events

May 9, 10 11, 12	**Hamilton** District Christian High School presents the play "The Corn is Green" by Emlyn Williams at 8:00 p.m. in H.D.C.H.S. Tickets are $3.00 per person or $9.00 per family and will be available after April 24th at H.D.C.H.S.
May 11	Burlington choir Soli Gloria under the direction of Elizabeth Van Meggden and participation of Guido de Bres High school choir of Hamilton will hold its annual spring concert in the Rehoboth Canadian Ref. Church in **Burlington.**
May 12	***CANCELLED*** Organ Concert by Andre Knevel at 8:15 at Central Presbyterian Church, 165 Charlton St. W., **Hamilton,** *Ont.*
May 12	Spring concert: Mountainview Singers under direction of Mr. H. De Haan at 8 o'clock in **Grimsby** Mountainview CRC, 275 Main St. E.; Rita Fluit, piano, Stewart Reimer trumpet, H. De Haan soloist.
May 13	Spring Concert at 8:00 p.m. in the First United Church, **St. Thomas,** Ont. St. Thomas and District Male Choir Cresendo.
May 14	Calvinettes Anniversary celebration for all present and former Calvinette Counsellors of the Hamilton Area Calvinette Counsel at **Dundas** Chr. School on Ofield Rd., N., at 8:00 p.m. For info. call Yellie Bick (416) 689-5486.
May 18-21	Special Delivery: 10th annual All-Ontario Young Calvinist Convention at MacMaster University, **Hamilton,** Ont.
May 22	Conference sponsored by the Ontario Alliance of Christian Schools: The Christian School and the Handicapped Child; 10-3 p.m. at the John Knox Chr. School, **Brampton.** Contact your local Chr. school for registration information.
May 24	Lakewood Chr. Campgrounds. May long week-end there will be emphasis on a family weekend camping; there will be singing, games and other activities.
June 2	An all-day meeting in the Immanuel CRC in **Hamilton,** Ont. for the purpose of study and discussion regarding women's place and task in the CRC. Speakers are Mrs. Joan Flikkema, Dr. John Bolt and Rev. Morris Greidanus. Cost $3.00. Bring your own lunch. Registration and coffee at 9:30 a.m.
June 13	De Hollandse dag in het Moorefield park; aanvang 10 uur.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. May 25	Tues. May 22	Thurs. May 17-8:30a.m.	Wed. May 16-8:30a.m.
Fri. June 1	Tues. May 29	Thurs. May 24-8:30a.m.	Wed. May 23-8:30a.m.
Fri. June 8	Tues. June 5	Thurs. May 31-8:30a.m.	Wed. May 30-8:30a.m.

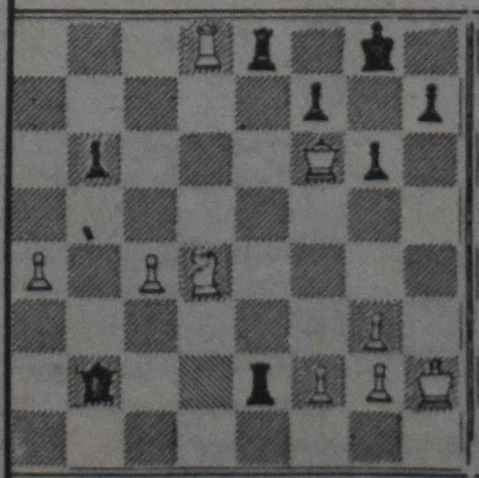
Let's Play CHESS

Pete Layer

FIRST SERIES OF PROBLEMS IN MAY

#1004
Game Position

8



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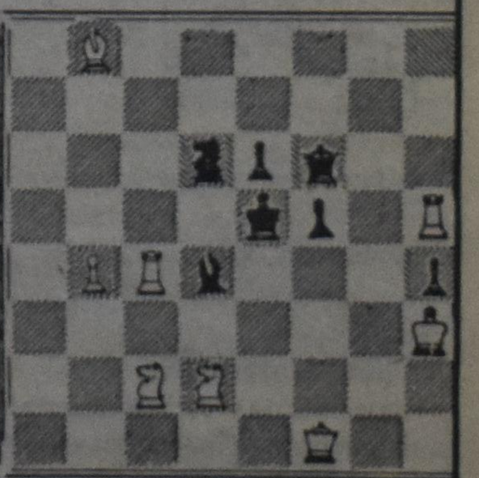
White to play and win

#1005
L.J. Zagorujko
Russia, 1947
7



8

2-mover **2 pts.**

Notes
1. The first series this month features pinnings and interferences. Chess games are most interesting when you can incorporate these themes in your moves.
2. Please give the key and threat for both positions, #1004 and #1005.
3. The deadline will be given with the next series.

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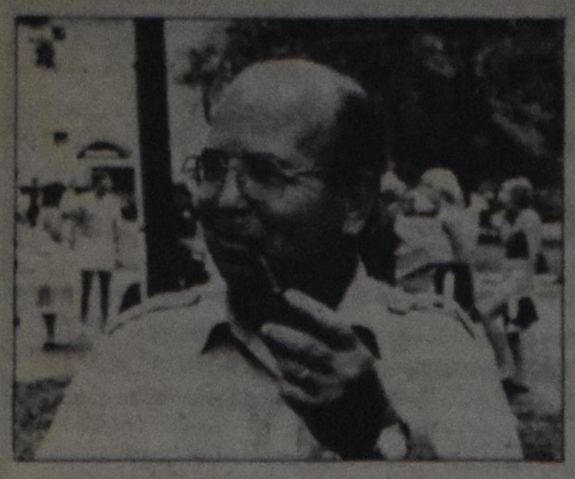


Van Halsema's onthullingen

Over "kerkelijk kelderen"

Ik heb natuurlijk flink op mijn kop gehad. Margriet vond m'n laatste onthulling niet ernstig genoeg. Dus nu ga ik maar wat serieuzer te werk. Het gesprek met kleinzoon Dirk nam trouwens een zwaai van het luchthartige naar de sombere realiteit. En die realiteit heeft mij menige nachtrust verkort. Margriet behoort echt wel te weten dat ik mijn verdriet vaak sublimeer door de zaken van de "aardige" kant te bekijken.

Het is moelijk om in kort bestek de verschuiving van mijn geliefde kerk te beschrijven. 'k Vind het ook een bijzonder teer punt. Immers, U hebt misschien gasten uit Nederland die zullen zeggen dat ik of onderschat of overdrijf. Toch waag ik het er op.

Dirk was natuurlijk goed op de hoogte met de overzeese impasse. Hij zou een waardig lid van de J.V. "Onderzoekt alle Dingen" geweest zijn. Hij sprak met trots over de nog standvastige vastigheden van de C.R.C. Bemerkte ik een zekere zelfgenoegzaamheid in zijn betoog? Ik onderbrak hem niet. 't Is toch al zo'n karwei om die jongen aan het praten te krijgen.

Het deed me goed hem de onfeilbaarheid en tijdgebondenheid der Schrift te horen verdedigen. Heel anders dan het vlakke gekeuvel van een oomzeggertje in Holland die ook voor dominee studeert aan de V.U.. Die probeerde ons wijs te maken dat het scheppingsverhaal gedurende de Babylonische ballingschap geschreven was. Daar hadden de Joden nu eens rustig de tijd om hun geschiedenis op te schrijven. Oom en tante Van Halsema kregen er ook duchtig van langs. Volgens hem hadden we ons nooit veel bekommerd om de medemens. Ik boog schuldig mijn hoofd, maar Margriet werd het te gortig. Ze brieste: "Dat mag jij niet zeggen, want jouw oome Jan heeft heel wat jongens en meisjes die aan drugs verslaafd waren uit de goot gesleept."

Ik luisterde ademloos naar mijn kleinzoon. Bultman, Tillich, Kuitert en Wieringa passeerde de revue. Ik merkte nu wel dat de Gereformeerde geestelijken niet zo maar een zwaai gemaakt hadden. Eindelijk begon Dirk naar adem te snakken en mocht ik mijn duit in het zakje doen.

• • •

Ik zei: "Natuurlijk joh, die Bultman en zijn kornuiten hebben onnoemelijk veel kwaad berokkend. Maar weet je, net als tijdens de zondvloed kwam het verderf niet alleen van boven, maar ook van onderen. Het liep overal de spuigaten uit, en wij, het kerkvolk, zijn niet bij machte geweest het getij te keren. Natuurlijk behoorde ik tot de 'verontrusten.' We hadden ons maandblad "Koers." 'k Heb dat blad een tijdlang gelezen, maar toen heb ik het opgezegd.

Weet je, kerel, wij Nederlanders kunnen niet rustig -bewogen over godsdienstige vraagstukken debatteren. We meppen extra hard op het aambeeld der polemiek. We willen vonken zien. In 'Koers' vernam ik een steeds diepere polarisatie. Het gaf felle, ook wel ware kritiek ... maar ik miste de ootmoedige verdraagzaamheid die ons als Christenen moet sieren.

Nu zeg jij misschien: maar Jezus ging de Farizeers toch ook behoorlijk hardhandig te lijf. Maar joh, dat waren me ook wel een stelletje verstokte hypocrieten. Zie je, Dirk, ik wil de stuurlieden die de koers van mijn kerk zo geheel veranderden, niet als Farizeers beschouwen. Ik beschuldig ze niet van onoprechtheid. Ik dacht dat ze nog warm-gelovige kinderen van de Heer waren ... wel afgedwaald, maar nog altijd te achterhalen met de staf van God's genade. Een staf die tikt ... niet doodslaat!

Vlak na de oorlog waren we een moegestreden kerk. We verlangden naar rust en vrede ook binnen de kerkmuren. Op de verenigingen werd nog flink gestudeerd. We wisten ons weetje wel. Toch viel er een kentering waar te nemen. Instuif-avondjes. We probeerden het de jeugd wat gezelliger te maken. Waarom aparte verenigingen voor jongens en meisjes? Samen God's woord bestuderen was toch veel leuker?

Wij ouderen kregen onze fel begeerde autootjes. We tuften ... Zondagmiddag's nog wel ... eventjes naar Ome Jan en Tante Sien. Hoorde je nog eens een andere dominee! Later, toen de welvaart ons een borreltje met worstjes voorschotelde, zei Ome Jan: "Lui, zullen we maar eens thuisblijven van de kerk? Straks komt er een prachtig koor op de teevee."

Ja, de teevee! Wat een heerlijke uitvinding. Jammer dat de Bonte Dinsdagavond Trein nu juist samenviel met de mannenvereniging. Het was nog wat geweest als die trein was vertrokken van het N.C.R.V. perron. Het duurde niet lang ... toen was het gedaan met de mannenverenigingen.

De vrouwen hielden het langer vol. (Daar plukken we nu profijt van. Het ontbreekt onze dames ouderlingen en diakenen gelukkig niet aan kennis). De teevee verdrong het harmonium. De teevee verdrong ... ach het verdrong zoveel! We hadden netjes de wereld in huis gehaald. Misschien begonnen we toen te zien dat we toch wel in een zeer manke wereld leefden.

Zelf gingen we mank door gebrek aan kennis. We wisten nog wel wat waar en goed was, maar niet meer waarom het waar en goed was. Kuyper's visie op leer en leven -je weet wel: elk terrein van het leven is des Heren- begrepen we niet meer. Wel stuurden we onze contributies naar de christelijke organizaties, maar waren niet meer op de hoogte van hun programmas. Wel stuurden we onze jeugd naar een christelijke school, maar vonden het allang mooi als de bijbelse geschiedenissen maar verteld werden. We waren meer geinteresseerd in hoge cijfers, want Marietje en Keesje moesten toch een plaats veroveren in de maatschappij?

Inplaats van de antithese kwam de synthese, woorden die het gemiddelde kerkvolk niet eens meer begreep. En de gemeenschap der heiligen, waar we immer zo vroom over spraken, raakte zoek. Als ik naar het Baptisten kerkje op de hoek kijk, vraag ik me af of die gemeenschap ooit bij ons aanwezig was. En ... van Jezus' opdracht het heil te verkondigen aan buitenkerkelijken

Vervolg op pagina 19 ...

John Van Harmelen

Onder de streep

"Ik was een goede moeder"

'k Ben dominee geweest in een gemeente, waarvan de gemeenteleden als ze stierven, begraven werden op het kerkhof van een heel oude kerk die als historisch gebouw onder monumentenzorg viel.

Als je naar de verschillende grafstenen keek dan las je — hier ligt Jan Ridder, hij was in zijn leven een goed paardenfokker; hier ligt Jantje Ridder, zij was een goede moeder; hier ligt Jan Ridder Jr., zalig is der kinderen lot, jong gestorven, vroeg bij God.

Dat kerkhof ligt in een buurt waar het brute ongeloof zich zelfs op de grafstenen laat gelden: "Geen Mozes' en geen Jezus' leer kan u o mens hier baten, want de mens is geheel stof." Is het niet vreselijk?

Een van mijn gemeenteleden was ziek, een zielig geval, een moeder van vijf kinderen. Ze kreeg tuberculose, een zeer gevreesde ziekte in die tijd toen ik een jonge dominee was. Ik bezocht haar elke week, meer dan een jaar lang. Ik praatte met haar, las haar voor uit de Bijbel, bad voor haar, sprak met de kinderen, sprak met de vader.

Deze vader was de enige vader in mijn gemeente die aan tafel niet hardop voorging in gebed. Ik sprak daarover met hem, gaf hem een eenvoudige tekst van zo'n gebed en bezwoor hem om, ook terwille van zijn vrouw en kinderen, er direct mee te beginnen. Hij deed het. Later was hij ook erg blij dat hij er mee begonnen was.

Wat is het erg als de moeder in een gezin ziek is. Gelukkig was er zusterhulp en de oudste dochter hielp ook veel mee. De kinderen gingen naar de christelijke school, catechesatie, en kwamen met de vader altijd trouw in de kerk.

Al bezocht ik de zieke moeder trouw, ik kon eigenlijk geen geestelijk contact met haar krijgen. Daar had ik erg veel last van, vooral omdat zij steeds minder werd. Het ging wel langzaam, maar ze ging achteruit.

Op zekere dag bleek wel dat ze het niet zo lang meer zou maken. Ik vroeg haar, nadat ik haar gewezen had op het achteruitgaan van haar gezondheid: "Als u nu straks geroepen wordt om dit aardse leven te verlaten, kan ik dan aan uw kinderen die achterblijven vertellen dat zij een moeder in de hemel hebben?"

Daarop antwoordde ze: "Ik zou niet weten waarom de Here mij die toegang tot de hemel zou weigeren!" Toen zei ik: "Om onze zonden!" Daarop gaf ze een heel verhaal wat hierop neerkwam, dat zij een goede moeder voor haar kinderen was geweest.

Toen vertelde ik haar van die grafstenen waarop stond: hier ligt ... zij was een goede moeder.

Ik zei tot haar dat alleen de vergeving der zonden om het bloed van Jezus Christus aan ons uit genade door God kan geschonken worden, en dat opent ook voor ons de toegang tot de hemel. Genade alleen, geen goede werken, hoe belangrijk die ook zijn. Die gaan niet vooraf, die openen geen deuren, die volgen!

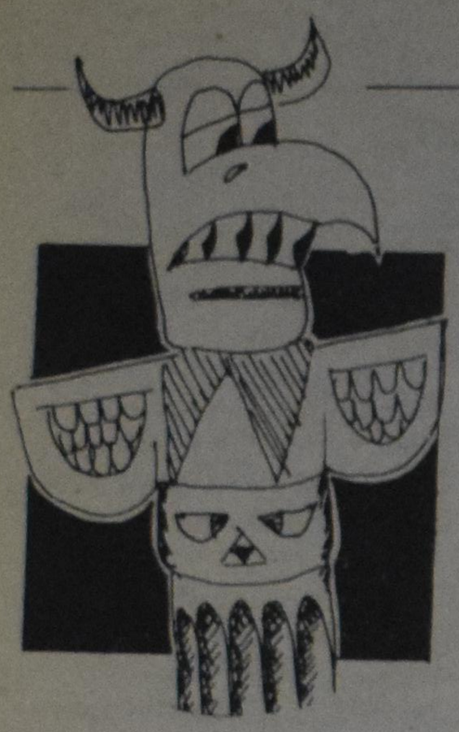
Ik heb heel ernstig met haar gesproken. Ik vroeg haar ook waar ze opgevoed was. Toen vertelde ze dat ze in een bepaald dorp opgevoed was, waar geen Orthodoxe kerk was, dus van jongsaf had ze het evangelie niet gehoord. Ze was met haar man meegegaan, maar ze zei ook nog — elke zondag als ik met mijn man naar de gereformeerde kerk ging en die andere passeerde, dacht ik, je hoort toch eigenlijk in die andere kerk.

Wat heb ik veel voor haar gebeden, wat heb ik haar vaak bezocht. Ik zei tegen haar man — als het ogenblik van het sterven komt, waarschuw me dan al is het midden in de nacht. Ik werd gewaarschuwd 's nachts om drie uur. Ik heb voor haar nog gebeden om vergeving van al haar zonden. Haar laatste woorden waren, "Geef me een spuitje, al is het voor de dood."

Het werd een moeilijke begrafenis, waarbij we de dode lieten rusten en tot de levenden spraken over de vergeving der zonden en het eeuwige leven, als gaven van Gods genade.

Wij kunnen elkaar 't geloof niet schenken maar we moeten elkaar opwekken om te geloven in Jezus Christus en die gekruisigd. Hij zei: "Mijn schapen horen mijn stem en Ik ken ze en zij volgen Mij, en Ik geef hun eeuwig leven en zij zullen voorzeker niet verloren gaan in eeuwigheid en niemand zal ze uit Mijn hand roven." Zo'n getuigenis verwachten we van elke goede moeder.

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida. In z'n artikelen schrijft hij over z'n jaren als dominee in Nederland en in Canada.



Canadian Scene

Plannen voor een Bach competitie in Canada

(Canadian Scene) — Ter herdenking van het feit dat het in 1985 drie honderd jaar geleden zal zijn dat de componist Johann Sebastian Bach geboren werd wordt er volgend jaar van 1 tot 12 Mei een piano competitie gehouden.

Men houdt deze competitie ter ere van wijlen Glenn Gould, de bekendste Canadese vertolker van Bach's piano muziek en men hoopt 's werelds grootste talenten en internationaal bekend staande juryleden en muziekkenners te verwelkomen in Canada.

Het festival wordt georganiseerd in samenwerking met de Continental Bank of Canada, de Roy Thomson Hall en de Toronto Symphony.

Hoewel Gould zelf een afkeer had van competities en van spelen in publiek, meende men hem op deze manier te kunnen eren, vooral vanwege zijn internationale reputatie als vertolker van Bach's muziek. Opbrengsten van het festival zullen geschonken worden aan de Glenn Gould Memorial Foundation.

De prijzen die uitgereikt zullen worden komen in totaal op $32.500. De winnaar van de eerste prijs krijgt $15.000, terwijl bovendien engagementen bij het Guelph Spring Festival en in de Roy Thomson Hall aangeboden zullen worden en het uitbrengen van een gramofoonplaat. Deze prijs wordt beschikbaar gesteld door de Continental Bank. De winnaar van de tweede prijs krijgt $10.000 van Sony of Canada Ltd., en zullen daarnaast nog twee andere prijzen uitgeloofd worden, één van $5.000 en één van $2.500.

De aanvragen tot deelname kunnen tot 3 December 1984 ingezonden worden, en hieruit zullen dan 32 candidaten worden gekozen. De finalisten nemen op 11 Mei deel aan een liefdadigheidsvoorstelling in de Roy Thomson Hall, en de winnaars van de eerste en tweede prijs geven op 12 Mei een concert met de medewerking van de Toronto Symphony.

De dirigent en componist Leonard Bernstein is voorzitter van het ere-advies comité.

De juryleden zijn: Hedwig Bilgram, een beroemde West Duitse Bach vertolker; Rudolf Fischer, voorzitter van het J.S. Bach Comité van de Duitse Democratische Republiek, de pianisten Leon Fleischer en Claude Frank uit de V.S.; pianiste Yvonne Loriod en componist Olivier Messiaen uit Frankrijk; de Canadese pianist Renee Morisset; de Australische organist John O'Donnell; en de pianist en leraar Takahiro Sonoda uit Japan.

Wilde kalkoen terug in Ontario

(Canadian Scene) — Een van de voor jagers interessantste vogels wordt thans weer gesignaleerd in Ontario dank zij de activiteiten van de Ontario Federation of Anglers and Hunters en het Ministry of Natural Resources.

De wilde kalkoen, die in het begin van deze eeuw uit Ontario verdween toen meer en meer bossen plaats moesten maken voor landbouw, is weer terug! Vijf en zeventig wilde kalkoenen van zuiver ras zijn in de Verenigde Staten gevangen, toen naar Ontario gevlogen en losgelaten in de buurt van Simcoe en Brighton. Zij konden het daar best wennen ondanks het koude weer en een aantal van hen was, voordat zij losgelaten werden, voorzien van een radiozendertje, zodat hun bewegingen precies gevolgd konden worden.

Deze vogels staan geclassificeerd als 'game birds' en gedurende die tijd mag op hen niet gejaagd worden in Ontario.

Plannen voor nationale postzegel tentoonstelling

(Canadian Scene) — Voor het eerst in Canada's geschiedenis nemen de Posterijen deel aan een grote nationale postzegeltentoonstelling. De exhibitie wordt gehouden van 25 tot 28 October a.s. in de stad Montreal. De winnaars komen in aanmerking om later deel te nemen in internationale tentoonstellingen van dit soort.

'Canada 84', zoals men de tentoonstelling noemt, wordt georganiseerd door de Canada Post Corporation en Philatelistische verenigingen in Quebec. Geen wonder dat men de maand October de Stamp Collecting Month gaat noemen. Het thema van de tentoonstelling wordt de eerste reis van Jacques Cartier naar Canada, 450 jaar geleden.

Meer dan 400 deelnemers zullen hun verzameling tentoonstellen en zij worden onderverdeeld in jeugdige verzamelaars tot 17 jaar, en anderen. Er komt ook een aparte sectie waar mensen die niet mee willen doen aan de competitie hun verzameling kunnen exposeren.

Er komt ook een Court of Honour, een afdeling waar sommigen van de beroemdste postzegel en andere artikelen en voorwerpen een plaats zullen vinden.

Aanmeldingsformulieren en verzoeken om inlichtingen betreffende deelname kunnen worden aangevraagd bij Canada 84, 110 rue Saint-Pierre, Montreal, Quebec, H2Y 2L7.

Zien ertelkens weenaar uit

Veel dank voor al het werk dat U doet om het geheel zo goed te maken dat we er telkens weer naar uit zien. Dat het zo door mag gaan ook in het jaar dat weer voor ons ligt. Gode bevolen.

Mrs. Y. Boersma,
Brighton, Ont.

Ra ra wat is het?

Mijnheer A. van Andel van Belleville, Ont. stuurde ons een raadsel. Hij kreeg het van een 91-jarige vriend die vroeger Engelse les gaf in Hoogeveen. Het raadsel is als volgt:

Staat er wat?
Er staat wat.
Wat staat er?
Wat er staat.

Het raadsel werkt het best als men het zegt. "Waterstaat" is in Nederland wat "The Department of Public Works" is in Canada.

Van Halsema's onthullingen

... vervolgd van pagina 18

brachten we bitter weinig terecht!

Was het dan een wonder dat ons gereformeerde volksdeel ten prooi viel aan het analyserende 'moderne denken' dat gefundeerd is op het nihilisme en de wanhoopsgedachte der twintigste eeuw? We zeiden niet meer: zo is het en niet anders. De wereld zei immers: zo is het niet! Hoe gemakkelijk was het dan om te zeggen: Zo is het, maarre ... ik kan er naast zijn.

In gigantische omvang, door middel van teevee, moderne romans, de bioscoop (waar van ik menig jongeling tot binnengaan weerhield, dat was één onzer taken als ouderling) werd dat 'moderne denken' over ons heen gestort. We hadden de middelen niet meer ons daar tegen te verweren. We zaten verwonderd in onze harde kerkbanken toen onze dominee steeds meer op wijlen Jelle Troelstra begon te gelijken.

De medemens ... ach ja ... de arme medemens! We zaten in elkaar gedoken onder de felle zweepslagen van het horizontale Christendom. Bar schuldig voelden we ons. Ja, wat hadden Jan en Margriet van Halsema hun levenlang voor de medemens gedaan? Ons oomzeggertje kwam met dezelfde vraag. Margriet legde hem het zwijgen op. Ik vraag me af of zij dat gedaan zou hebben als die toch wel leuke knul eerst niet die onzinnige ketterijen verkondigd had.

Ik ben van mening, -en deze keer ben ik er niet naast- dat onze kerkelijke boot uit de koers raakte omdat de wind van de Heilige Geest niet in de zeilen waaide. We besteedden niet genoeg aandacht aan de dynamische kracht van de Heilige Geest. Ik bemerk dat in jullie kerken ook. Maar Hij hoort er bij ... niet waar? We geloven toch nog steeds aan een drieënige God?

Is er dan niets goeds meer? Jawel hoor! Om maar iets te noemen: velen van ons hebben meer oog gekregen voor het leed van de wereld. Jammer dat die bewogenheid kwam na zulk een harde les.

Met mijn onthullingen over het kerkelijk kelderen van de G.K.N. wil ik jouw niet de les lezen zei ik tegen Dirk. Je mag best een beetje verontrust worden. Maar als jeblieft ... neem de verdraagzaamheid in acht! Laat het geen godsdienstig hockey spel worden. Dan kan deze moegestreden meneer zich rustig neerleggen onder de rootwitblauwe hockeyspelers op het behang van onze tijdelijke slaapkamer en zich verwonderen over het feit dat: waar liefde woont, gebiedt de Heer zijn zegen, Daar woont Hij zelf, daar wordt Zijn heil verkregen, En 'leven ... tot in eeuwigheid!

In het volgende verhaal zullen we ons bezinnen op de toenadering die plaats vond tussen Dirk en Truusje. Daar hebt U, na al deze theologische gesprekken wel naar uitgekeken, dacht ik.

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aan boord van de

'Stefan Batory'

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Books

Building on the Rock

Rev. H. Van Andel

No quarrels

If any one would sue you and take your coat, let him have your cloak as well.

Matthew 5:40

The second example by which Jesus makes clear that we should not resist one who is evil, concerns a case of gross unfairness.

A debtor in Israel was sometimes obliged to give his cloak as a pledge to his creditor, particularly when the debtor was poor. Yet, according to Deuteronomy 24:10-13 the creditor was not allowed to keep the cloak during the night. Because of the cold of the night he had to return the cloak before the sun went down, so that the poor debtor could sleep covered by his cloak and keep warm.

However, there sometimes were harsh creditors. When they returned the cloak before sunset, they immediately demanded another pledge and said: "Give up your coat, otherwise I will sue you." They acted according to the letter of the law, but transgressed the spirit of the law. It was a cruel way of acting and it was very unfair.

Jesus said: "If any one of you meet such an unworthy treatment, you must not become angry. Do not protest against such an unreasonable demand neither refuse it. Give such a lender your coat and also your cloak. Fill his arms with your clothes, whether you need them or not."

Jesus did not say more about it, but we can guess what the result would be of such a response. Of course, the lender would become ashamed. The debtor had heaped burning coals upon his head and the creditor would leave without pledge.

What a wise word of advice of Jesus. In this way a bitter quarrel was avoided. Would we be able to act in a similar way?

Rev. Henry Van Andel

Van Andel is a retired pastor living in Burnaby, BC

Principled party politics does not exist

Grits — An Intimate Portrait of the Liberal Party, Christina McCall-Newman, MacMillan of Canada. Ben Vandezande, St. Catharines, Ont.

Those readers who want to get a sense of what will likely happen behind the scenes between now and the next Federal election should read this book. It is a gossipy account of the tactics and strategy that went into electioneering from 1957-1979.

It is a book about the Liberal Party of Canada or to be more precise how six key people used the party to their own advantage. The six include Prime Minister Trudeau, Senator Keith Davey, Marc Lalonde, James Coutts, Michael Pitfield, and John Turner. A section of the book is devoted to each.

If a person ever needed persuading that principled party politics does not exist in Canada — at least among the Liberals — this book should be persuasive. That is both its strength and its weakness. The book portrays the decisions of those two decades as if they were events in a novel. The preoccupation with quotable quotes and anecdotes doesn't leave room for much else.

And so, the book promotes the idea that politics is shaped by a few giants and not in a principled way.

But therein lies the book's strength. It makes strategy and tactics the all-important consideration in politics. And while it is not clear to me that this is true, the book clearly exposes the importance of the "if-it-works-do-it" philosophy.

What is confirmed is that the major political party in this country is very little more than an election machine.

The most fascinating portrait is the one drawn of John Turner. At one point in 1972 Brian Mulroney is quoted as saying, "Turner's so smooth, he's never made a mistake anyone can pin on him. He's the Liberal dream in motion."

This is the same man who piloted the War Measures Act and the amendments to the Criminal Code (including section 251 on abortion) through the House of Commons.

Perhaps the biggest weakness in the book is the chapter "The Crisis of Liberalism" where the history of the Liberal Party in the early 1900s is described. It shows the author at a loss when it comes to understanding ideas. Ms. McCall-Newman clearly knows "who's who" in the Liberal Party but has a tough time explaining "what's what."

Nevertheless, a reading of this section will help the reader see how much Turner represents an older version of the Liberal Party. He is not a representative of the New Liberalism. He represents English Canada and its desire to get on with economic prosperity in close cooperation with the U.S.

Perhaps the most telling quote is this: "Turner was adept at making five-minute boardroom speeches that were reflective of businessmen's prejudices and sympathetic to their woes.

When these woes were sifted, they seemed to come down to two: Big businessmen hated big government because it rivalled their supremacy and they disliked Pierre Trudeau because he didn't understand the business viewpoint."

Grits is fun to read if you are fascinated by strategy in politics. Grits is essential to read if you are convinced political parties really direct policy and their leaders.

Devotion

A timeless book

The Imitation of Christ, Thomas a Kempis, Zondervan Publishing House, Grand Rapids, Mich.; softcover, 266 pp. Rev. Johan D. Tangelder, Strathroy, Ont.

Thomas Hamerken a Kempis was born in Kempen near Cologne, Germany, around 1380. At the age of 12 he went to Deventer, Holland, where he received his education in the school run by the Brethren of the Common Life. There he became acquainted with a new mystical revival movement called the New Devotion. Later he entered the Augustine Convent of Mt. Saint Agnes near Zwolle. He was ordained as priest in 1413. His life was spent in quiet prayer, contemplation, routine monastery labours, and writing. Some have considered him as a forerunner of the Reformation. However, the nature of his spirituality was still strongly influenced by the beliefs and practices of Medieval Catholicism. His asceticism is clearly evident.

All his writings — biblical subjects, letters and mystical topics — are of a devotional nature, but his fame rests primarily on his spiritual manual known as the *Imitation of Christ*. There is doubt, however, that Thomas wrote the book. Since the 17th century until today, there have been scholars who denied his authorship. *The Imitation of Christ* has been a best seller ever since its first publication in 1418, going through over 2,000 printings.

The Imitation of Christ was written as a manual of devotion, an aid to achieve communion with God. What makes this book acceptable for both Roman Catholics and Protestants is its Christ-centeredness, its spirit of humility and adoration of God. It is a companion for the pilgrim on the way to the Eternal City of God.

The Imitation of Christ shouldn't be read in one sitting. It is a book you want to experience, concentrate on in small portions. Only through quiet meditation on the book will you be encouraged to pray, to work and to praise the Lord.

"During recent years no other issue has appeared on the agenda of the CRC so regularly, so vigorously, as the so-called women's issue."

from MEN AND WOMEN — Partners in service by Dr. Gordon J. Spykman and Lillian N. Grissen

Are you aware that there is an organization in Canada called the **Co-Workers Committee*** This committee consists of a group of women and men concerned with the role of women in the Church. We publish a newsletter and several discussion groups are in existence all over Canada. Come join us and share your insights! Contact the person in your area for further information.

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